

Francis T. Holder

The Holders of Holderness

A History and Genealogy of the Holder
Family with especial reference to
CHRISTOPHER HOLDER

Head of the American Quaker Branch; Author of the First
Declaration of Faith of Friends in England or America;
Pioneer Quaker Minister in New England (1656)



By

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Life"; "A Strange Company"; "Angling", etc.

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PREFACE.

The present volume was prepared solely for circulation in the family about which it was written and as a medium to collect and to preserve family traditions and facts; hence no apology is necessary for its "personality." The writer's father, Dr. J. B. Holder, collected family history and data for years, thus constituting the small nucleus of the book; but this never would have been published had it not been for the interest in the family shown by Mr. Francis T. Holder, of Yonkers and Pasadena, who assumed the entire expense of printing and publishing. At his suggestion the life of our distinguished ancestor, Christopher Holder, was prepared, resulting in giving to the world the first connected and complete biography of this original character of great strength and remarkable individuality. In obtaining this

widely scattered information all the old Colonial Records available from 1656 down were consulted, and all the laws passed by Endicott, first Governor of Massachusetts; the old and rare Quaker manuscripts in the various libraries of the country, involving an amount of work that cannot be realized except by those who have undertaken investigations along similar lines. First or early editions of rare Friends' books were obtained or consulted, and every attempt made to make the life of Christopher Holder as perfect as possible, and it is believed that the information upon the subject has been exhausted. Many interesting facts were secured through the general office of the Friends in London, as copies of the marriage certificates of Christopher 1st and 2d, and the author or compiler is indebted to its secretary, Mr. Isaac Sharp, for many courtesies, and would here acknowledge the kindness of the many members of the family who have sent data and

aided in the work. The book is divided into three parts: first, the history of Christopher Holder, which is virtually the story of the rise and development of the Society of Friends in America; second, the history of the members of the family in America so far as data has been obtained; and third, the genealogy of various branches of the family which have been obtained by voluminous correspondence. It is believed that all the main branches of the American Holders are given; if any are omitted it is because circular letters sent out to Holders in all the principal cities of the Union and in England have been unanswered. While the greatest care has been taken, it is possible that errors of dates may have crept into so complicated a series. If such are noticed the author would be glad to receive the corrections and will see that they are forwarded to all owners of the book and added.

PASADENA, CAL., 1902.

C. F. H.

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TO

Francis T. Holder

*whose interest in the Society of Friends and the history
and traditions of the family has made this
genealogy possible, this volume
is inscribed.*

CHAPTER I.

HOLDERS OF HOLDERNESS.

The First Holders.—Antiquity of the Name.—Thane in Time of Alfred the Great.—Individuality of the People.—The Founders of the Seigniorship of Holderness.

THE name of Holder is of great antiquity. According to Long, in "Names We Bear," it means "a stronghold," "Duroc" being a synonym. The name in old English is Holdere, or Haldere; in Old Friesian, Holdere; in Dutch, Houder; Middle Low German, Holder; Old High German, Haltari; New High German, Hälter; Danish, Holder; Swedish, Hallare. It is believed that the original English Holders were of Danish extraction, descendants of one of the early naval chiefs who extended his conquests along the coast of Germany, Gaul and the British Isles about the year 500, the time of the invasion of Ida.

Mr. R. Y. Stephenson, the distinguished English antiquarian, a descendant of William Holder of Holderness (1774), stated to Dr. Joseph B. Holder that this was a tradition in the family. Holder was a leader, what would be an admiral to-day, under Ida, a chief of the Angles and first king of Bernicia. Ida's forces landed near Flamboro Head, Holderness, England, originally, and one of his chiefs, named Holder, seized and held by force of arms the section of the coast between the North Sea and the Humber, in the East Riding of Yorkshire. His prowess was honored by possession and the naming of this important region Holderness after him, a title which has clung through all the centuries to this important and interesting section of England. Mr. Stephenson states: "Holder was a chief who held a large district (Holderness) as chief owner of the fee. The chief who succeeded in obtaining and keeping possession of the lowlands in the



David Holder.
(From a daguerreotype.)

southeast of Northumbria would, by Scandinavians, be deemed the chief lord of that district, and as *ness* is the Norse for nose, cape or promontory, such as exists at Spurn Point, the district would be known as Holder's ness, to distinguish it from other nesses on the coast; hence Holderness, whose history is of graphic interest. When Julius Cæsar arrived there 50 B. C. he found a race known as the Brigantes, and the region was the scene of many wars. Then came the Anglo-Saxon and the Norman eras in which the lands and estates of the county repeatedly changed hands, being given by victorious generals and chiefs to their allies, as in the time of William the Conqueror, when the entire territory of Holderness was given by William to Drogo de Bevere or Beurere, a Flemish adventurer in the Norman expedition."

Holderness is one of the best-known regions in England, its history and folklore fascinating. It is a wapentate, a division,

a deanery and a seigniory by itself, with three bailiwicks and a coroner of its own. From the Conquest until late in the last century it gave a title to an earl, and the earls of Holderness (D'Arcy) were all famous in history. It includes more than a third of the entire sea coast of the county of York. It and its people have strongly-marked characteristics, physical and ethnological. Its folklore is unique, and its dialect has been recorded by the English Dialect Society. Many works have been written upon the seigniory, the most important being the "History and Antiquities of the Seigniory of Holderness," 2 Vols. Hull, 1841, by Poulson, Historian of Beverly, England. This work was begun by Rev. William Dade, F.S.A., Rector of Barmeston, in 1830-40, who spent a greater part of his life in collecting data. In the preparation of the manuscript he was materially assisted by Miss Margaret Holder, of Holderness, a descendant of the

Holders of Holderness. There was published in Hull in 1835 a series of views of churches, monuments and antiquities of Holderness originally intended for Dade's work. "Holderness and the Holdernessians" is another work published in Hull; and there are works on Ravenspurn, Swine, Hornsea, etc. Holderness includes the borough town of Hedon, which preserves its mayor and corporation and which from the time of Edward I to 1832 returned members to Parliament. Holderness also held within its borders the great abbey of Meaux, eldest daughter of Fountains, whose chronicles have been issued in three volumes by the master of the rolls of the abbey of Swine and the provinces of Nunkeeling and Burstall. "It is clear," then says an English author, "that Holderness has a separate, legal and historical existence, distinct and well defined."

From this ancient seigniory the Holders of England and America sprang, and it

would be interesting to trace the family through the many chapters of English history where the name of Holder has always been an honored one, its men distinguished in the arts, sciences and professions, in the service of their sovereign and in the commercial world. Holderness to-day, especially about Hull, is still a stronghold of the race. One of the family figured as a Thane at the court of Alfred the Great, King of the West Saxons in 871, a Thane being a nobleman who recognized the king alone as his superior. In the reign of Edward the Confessor a member of the family held the manor of Ganstead with four carucates of arable land. "He held jointly the manor of Bilton, one carucate of arable." In 1588 the Rev. George Holder, of Roos Holderness, under the patronage of the queen, was rector of All Saints' Church. He held it until his death, in 1609, and lies buried in the old churchyard. His wife, Elizabeth, survived him.



Ruth Bassett Holder.
(From a daguerreotype.)

The arms of the Holders of South Wheatley, Nottinghamshire, in Holderness, are given herein and show a black shield bearing three anchors; the crest, a lion upon a five-leaved ducal coronet. (S a.a chev, below three anchors ar. Crest, on a ducal coronet, a lion sejant.)

In an old work on heraldry, the author found the crest of the earls of Holderness: a gold crescent between the horns of which is a red cross, pattee. The early history of the region is swept away. The wild races of a thousand years ago held it long against the invaders, but the Danes and Norsemen waged continual warfare upon the inhabitants of early Britain, and the lands of Holderness repeatedly changed hands in the passing centuries as the Normans, Anglo-Saxons and others in turn captured and overran the country. The history of England exemplifies the theory of one of its greatest natural philosophers.

It has been a "survival of the fittest," the English-speaking race of to-day being the leaders of the world.

CHAPTER II.

DR. WILLIAM HOLDER.

Author, Student, Composer and Canon of Westminster.—Brilliant Career.—Marriage to Miss Wren.—
His Life Work.

AMONG the Holders of the Holderness line who lived in comparatively recent times was Rev. William Holder, D.D., who was born in the year that Shakespeare died, 1616, in Nottinghamshire. He was one of the eminent men of his day, possessed of many and varied attainments. As an author he was well known for his vigor, style and learning, while his artistic temperament found expression in his love of art and the musical compositions for which he was justly famous, many being found in the manuscripts of the Harleian collection. Dr. Holder matriculated at Cambridge as a scholar of Pembroke Hall in 1633. In 1640 he received the degree of B.A. from Cambridge and was elected a fellow of his

college. His first charge was the rectory of Beltchington, Oxfordshire, which he obtained in 1642, and in the following year he was incorporated Master of Arts at Oxford (Wood, *Fasti. Oxon.* Ed. Bliss II 59). From the first he attracted widespread attention by his great erudition, and early in life he was a central figure among the literary and artistic lights of the period. Being a man of large wealth and of a distinguished and aristocratic family, he was enabled to dispense a charming hospitality.

In 1652, June 25, Dr. Holder was corollated by Bishop Wren to the third Prebendal Stall in Ely Cathedral. As an illustration of the various directions in which his interest was directed, he was the first to found a society for the education of deaf mutes and to teach deaf mutes to talk, publishing a book on the subject. After the restoration he received the degree of D.D. from Oxford (January, 1662), and on the 27th of June this year he was presented by

Wren to the rectory of Northwold, in Norfolk, and also to that of Tidd, St. Giles, in the Isle of Ely. On May 20, 1663, he was elected R.R.S. He was a contributor to the Philosophical Transactions (see May, 1668). In 1669 he published a work entitled "Elements of Speech, an Essay of Inquiry into the Natural Production of Letters," with an appendix. Burney's "History of Music" commends this work to the perusal of lyric poets and composers of vocal music as pointing out harsh combinations of letters and syllables. In the sciences he was conspicuous, having written a book on astronomy. He was also eminent in music. An evening service in C and two anthems by him are in the Tudway collection (Harleian MSS. 7338 and 7339). He was installed Prebendary of Isledon in St. Paul's Cathedral on November 16, 1672, and was also one of the canons residentiary of that church (Newcourt Repertorium, 1168). On the 2d of

September, 1674, he was sworn sub-deacon of the Chapel Royal, Whitehall, and was chosen sub-almoner to the king, Charles II, with whom he bore the relations of a friend and adviser. For the gentlemen of the Chapel Royal he wrote an able work, entitled "A Treatise on the Natural Grounds and Principles of Harmony." In May, 1687, he was preferred by the dean and chapter of St. Paul's to the rectory of Therfield, Hertfordshire, and during his incumbency he gave the treble and saints bell and built the gallery in the belfry. Dr. Holder's last work was a paper entitled "A Discourse Concerning Time with Application of the Natural Day and Lunar Month and Solar Year," etc. This appeared in 1694, and later editions in 1701. Dr. Holder died the 24th of January, 1697, in his eighty-second year, at Hertford, and was buried by his wife in the undercroft of St. Paul's, where there is a monument to his memory. He married, in 1643, Susan-

nah, only daughter of Christopher Wren, dean of Windsor and Wolverhamton, and sister of Sir Christopher Wren, the celebrated English architect. The education of Sir Christopher was supervised by his eminent brother-in-law, Dr. Holder, who undoubtedly had no little influence upon his future, Wren graduating from Oxford with high honors, becoming one of the best known men of his day, whose works formed stepping-stones in the material development of England. Dr. Holder officiated at the marriage of his brother-in-law, Sir Christopher Wren, to Lady Jane Fitz-Williams, in the Royal Chapel, in 1679.

Susannah Wren Holder was born at East Knoyle, Wiltshire, England, and was buried in Westminster Abbey. She was a true philanthropist, and was greatly beloved. On the tombstone is the following appreciative inscription:

“In memory of Susannah Holder, late wife of William Holder, D.D., residentiary

of Westminster Abbey, daughter of Dr. Christopher Wren, late dean of Windsor, and sister of Sir Christopher Wren, Kt. Among others, her excellent endowments, her prudence, virtue and piety, her charity was no small blessing to the neighborhood wherever she resided. Having, in compassion for the poor, applied herself to the knowledge of medicinal remedies wherein God gave so great blessing that hundreds were happily healed by her, including King Charles I, Queen Catherine and many of the Court, after forty-five years happily and honorably passed in conjugal state and care, at the age of sixty-one she piously rendered her soul to God the last day of June, 1688."

CHAPTER III.

THE FIRST QUAKER HOLDER.

Origin of Quakers.—George Fox.—His Friend Christopher Holder an English Minister of Wealth.—Sails for America in 1656 on the "Speedwell."—The Letter "Q."

AMONG the kinsmen of Dr. William Holder, one became even more famous than the distinguished churchman. This was Christopher Holder, believed by some to have been a younger brother, who was named Christopher after his distinguished relative, the dean of Windsor, Dr. Christopher Wren.

NOTE.—The term Quaker was first applied to Friends in derision by Justice Gervas Bennet, who, hearing George Fox bid the people figuratively to tremble at the word of God, called them Quakers. The Friends even to this day rarely, if ever, use the term, but it has become so identified with the people that its employment is essential to the layman; hence its use in these pages.

Christopher Holder was born in 1631, in Winterbourne, Alverton County, Gloucestershire, England. Like Willian Penn, he was among the young men of good family and wealth who early espoused the cause of the Friends or Quakers. Like Penn, he was a man of refinement and culture, highly educated, and of independent fortune and of the established church; but, hearing George Fox, he became convinced that the latter's views were correct, and from then on, doubtless in defiance of the wishes of his family, and certainly in the face of derision, and even abuse, he devoted his money and time to the cause of the Friends. Upon attaining manhood, his eloquence, piety and strong personality made him a conspicuous figure. He espoused the cause of Friends or Quakers with remarkable vigor and earnestness, became a minister, and for thirty-three years preached in England, America and the West Indies. He was one of the first

Friends to visit America, reaching Rhode Island in 1656, and is the ancestor of the Quaker Holders and many of the Slocums in America.

The history of the Quaker Holders in America from this time on is essentially that of the growth and development of the Quaker doctrine as promulgated by George Fox, and centers in the life work of Christopher Holder, who, by his strong personality, indomitable faith, and by the expenditure of his private means, became an important factor in the growth of the Society. He was maligned, persecuted and imprisoned to an extent almost unparalleled in the annals of religious intolerance.

The name of Christopher Holder appears in many of the contemporary works of his day. He was an eloquent speaker, and during his thirty-three years of labors as a minister of the Gospel, in many lands, he was the means of inducing many to adopt the doctrines of George Fox, with

whom he traveled in the Barbadoes and New England. That he was an earnest and vigorous writer is known by several pamphlets and at least one book, which is listed in Joseph Smith's catalogue of Friends' books, entitled "The Faith and Testimony of the Martyrs and Suffering Servants of Jesus Christ persecuted in New England, vindicated against the Lyes and Slanders on them by Nathaniel Norton in his book entitled 'New England Memorial.' Written for the sake of the honest-hearted by a servant of the living God, who is a witness of the Resurrection of Christ Jesus and of his appearance the second time without sin and salvation. Christopher Holder with addenda by John Rous."

This work was a reply to Norton's attack and libels upon the Quakers or Friends. This, and his "Declaration of Faith," the first issued by Friends in England or America, were firebrands thrown into the Puritan camp, whose results were

far-reaching and precipitated an American reign of terror.

Of Christopher Holder's ministry in England but little is known. In the "Life of John Copeland of Holderness" the following is found: "Like his beloved friend, Christopher Holder, at that time he was young and unmarried." The first notice of him found in the public records, taken from the MSS. of "Sufferings," Vol. I, is as follows:

"Christopher Holder in ye year 1655 was sent to ye gayle at Ilchester for speaking to ye priest at Kleinsham Steeplehouse and from thence after a while upon bayle brought to ye next sessions and so discharged."

It was the custom in England at this time for any one to speak in churches after the priest had completed his sermon, and the Friends took advantage of this to carry their proselyting into the "steeple houses." The Friends were early looked upon as

fanatics and heretics in England, and laws enacted against them. For this expression of his views the young Friend was imprisoned, the beginning of a long series of unfortunate experiences. That he traveled extensively over England at this time there is reason to believe, and his reputation as a scholar and preacher was well known.

In 1656 several women friends went to the Barbadoes, and in this year Christopher Holder, who was now described by Bowden as a "well-educated man of good estate," felt a call by the great head of the church to visit America, and, with eight other Friends, he sailed on the "Speedwell," of London, Robert Locke, master, arriving in Boston the 27th of July, 1656. The writer found the old shipping list in the Massachusetts colonial records, which is given entire. It will be noticed that the name of each Friend or Quaker is marked with a Q (Quaker), the master evidently



Arrival of the "Speedwell," Massachusetts Bay, 1656.

expecting trouble through his devout passengers.

A Liste of the Passengers aboard the Speedwell of London. Robert Locke, master. Bound for New England. Richard Stratton, Agent.

Names.	Residence.	Ages.
Christopher Holder, "Q."	Winterbourne, 9 miles from Bristol.	25
William Brend, "Q."	London	40
John Copeland, "Q."	Holderness	28
Thomas Thurston, "Q."	London	34
Mary Prince, "Q."	Bristol	21
*Sarah Gibbons, "Q."	Bristol	21
Mary Weatherhead, "Q."	Bristol	26
Dorothy Waugh, "Q."	London	20
John Mulford		43
Richard Smith		4
Francis Brusley		22
Thomas Noyce		32
Martha Edwards		
Joseph Bowles		47
Lester Smith		24
C. Clarke		38
Edward Lane		36
Theo. Richardson		19

*She was drowned in Providence while landing, and was buried in Richard Scott's (father-in-law of Christopher Holder) orchard.

Names.	Ages.
John Earle	17
Thomas Barnes	20
Shudrack Hopgood	14
Thomas Goodynough	20
Nathaniel Goodynough	16
John Fay	8
William Taylor	11
Richard Smith	28
Muhulett Munnings	24
Margaret Mott	12
Henry Reeve	8
Henry Seker	8

NOTE.—In Caton's Collection of Manuscripts is found a reference to the addresses of these (8) Friends, claimed at this time. It is a letter from John Audland, of Bristol, 1655, to Margaret Fell, by which it is seen that half were from London and half from Bristol: "Many are raised up and moved from several parts; there are four from hereaway moved to go to New England, two men and two women; some are gone for France, and some for Holland." This circumstance is also referred to in a letter of Francis Howgills, written a few months later: "Four from London and four from Bristol are gone toward New England; pretty hearts: the blessing of the Lord is with them, and his dread goes before them." (One of the four referred to as from Bristol was Christopher Holder.)

Names.	Ages.
John Morse	40
Nicholas Danison	45
John Baldwin	21
Rebecca Worster	18
Mary Baldwin	20
John Wiggins	15
John Miller	24
Thomas Howe	4
John Crane	11
Charles Baalam	18

The persons above named past from hence in the ship above mentioned and are according to order registered here. Dated, Searcher's Office, Gravesend, 30th May, 1656.

EDWARD PELLING,
JOHN PHILPOTT,
Searchers.

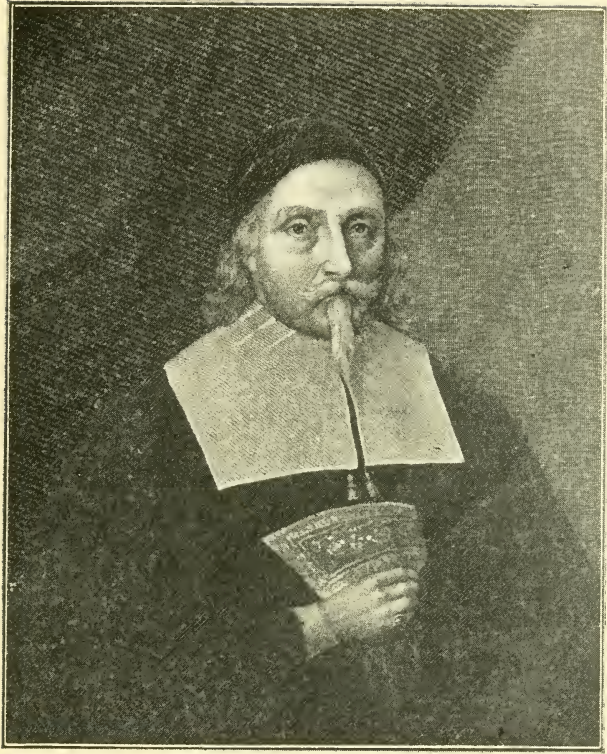
The "Speedwell" arrived on the 27th of June, and the passengers who had the letter "Q" written after their names, and who avowed themselves as Friends or Quakers, were at once arrested. Christopher Holder learned that two days previous two Friends, Mary Fisher and Anne Austin,*

*These two Friends were arrested and not allowed to land until their books had been burned on

had been banished, and that their heretical doctrines had caused the greatest alarm among the Puritans, many of whom were bigoted and ignorant, as later experiences with witchcraft demonstrated.

So great was the alarm caused by the arrival of eight cultivated and educated people, who merely claimed the right to religious freedom and expression, that, according to Neal, the historian, the Puritan magistrates of Boston took the alarm "as if the town was threatened with some imminent danger." A special council was convened, and the first of the New England anti-Quaker laws issued, and what was a veritable reign of terror for the peaceful followers of George Fox begun. The master of the "Speedwell" furnished the deputy governor, Bellingham, with the shipping

Boston Common. They were then taken to jail and kept there until they could be shipped to England; so they held no meetings, spending all their time in jail.



John Endicott, Governor of Massachusetts Colony, 1656.

list, indicating the Quakers with the letter "Q" after their names, as shown, and he at once sent officers with warrants aboard the little craft to arrest the English Quakers who threatened the public peace. Their orders were to "Search the boxes, chests and trunks of the Quakers for erroneous books and hellish pamphlets," and also to bring the prisoners before the court. The eight men and women, filled with the spirit of eternal truth and the faith that makes martyrs possible, were, amid the jibes of the rabble, marched to the city prison, and on the following day taken before the court and subjected to an examination by Governor Endicott, who, to be charitable, appears to have been merely the incarnation of bigotry, superstition and ignorance, rather than naturally vicious, though the critics of the time imputed to him all the evils mankind is heir to.

The examination of the Friends by Bellingham was long and, according to Sewell,

frivolous. They were examined as to their religious beliefs entirely. A priest was called in to conduct the ecclesiastical examination, after he had seen that their books and pamphlets were publicly burned, and it was soon apparent to the magistrates that he was unable to maintain his position with the Friends, and the examination ended, to the "no small alarm and consternation of the priest." The Friends were remanded to jail and summoned the following day before Endicott, who repeated many of the questions. But the Friends refused to answer, referring him to the written answers of the day before. Christopher Holder asked why they had been deprived of their liberty, and demanded their release, to which Endicott replied, "Take heed ye break not our ecclesiastical laws, for then ye are sure to stretch by a halter."

The Friends were not intimidated, and John Copeland and Christopher Holder de-

manded that the Governor should produce the laws by which they were detained; but, as there were no laws, they could not be produced, and the public, a portion of which did not agree with Endicott, began to insist that the Quakers were being unjustly treated. Endicott was obdurate, being encouraged in his position by a clergyman named Norton, a fanatic and bigot, who was determined that the Quakers should be exterminated; hence, to silence criticism and enable them to persecute the Quakers lawfully, Endicott secured the passage of the first anti-Quaker laws. The result of the examination was that the "Quaker heretics" were banished and committed to prison pending their departure. Locke, the master of the "Speedwell," was now summoned and ordered to give bonds in the sum of \$2500 as surety that he would return Christopher Holder and his companions to London. But the

captain, knowing that he had violated no law, refused to comply with so arbitrary a ruling, and was promptly imprisoned, four days sufficing to change his mind. The Quakers were kept in close confinement, the following orders being issued to the keeper of the jail:

“You are by virtue hereof ordered to keep the Quakers formerly committed to your custody as dangerous persons industrious to improve all their abilities to seduce the people of this jurisdiction both by words and letters, to the abominable tenets of the Quakers and to keep them close prisoners, not suffering them to speak or confer with any person, nor permitting them to have paper or ink.

“EDWARD RAWSON,

“Aug. 18, 1656.

“*Secretary.*

“Boston.”

Knowing that his action was in defiance of the laws of England and of the colony,

Endicott hastened the enactment of laws to enable them legally to carry out their intolerant plans against Christopher Holder and his companions.

CHAPTER IV.

FIRST ANTI-QUAKER LAWS.

Endicott Appeals to the Colonies.—Fanatical Puritan Ministers in 1657.—Christopher Holder and His Friends Banished.

ON the 2d of July, 1656, a few weeks after the arrival of the "Speedwell," Governor Endicott and the magistrates of the Boston patent assembled and prepared a letter, addressed to "The Commissioners of the United Provinces," who were about to meet at Plymouth, in which they recommend "that some general rules may be commended to each general court to prevent the coming in amongst us from foreign places such notorious heretiques as Quakers, Ranters," etc. The subject having thus been brought before the Commissioners, the sanction of that body was obtained for framing a law to justify the course which rulers at Boston had pursued,

and, to legalize further intolerance, they agreed to propose to the several general courts "that all Quakers, Ranters and other notorious heretiques be prohibited coming into the United Colonies, and if any shall hereafter come or arise against us, that they be forthwith secured or removed out of all jurisdiction."

As a result of this, the law for the banishment of Friends from the Colonies was passed, being the first act specially passed against the Society of Friends. The law was as follows:

"At a General Court held at Boston the 14th of October, 1656.

"Whereas, there is a cursed sect of heretics lately risen up in the world, which are commonly called Quakers, who take upon them to be immediately sent of God, and infallibly assisted by the Spirit, to speak and write blasphemous opinions, despising government and the order of God in the

church and commonwealth, speaking evil of dignities, reproaching and reviling magistrates and ministers, seeking to turn the people from the faith, and gain proselytes to their pernicious ways. This court, taking into consideration the premises, and to prevent the like mischief, as by their means is wrought in our land, doth hereby order, and by authority of this court, be it ordered and enacted, that what master, or commander of any ship, bark, pink, or ketch, shall henceforth bring into any harbor, creek or cove, within this jurisdiction, any Quaker or Quakers, or other blasphemous heretics, shall pay or cause to be paid, the fine of one hundred pounds to the treasurer of the country, except it appear he want true knowledge or information of their being such, and in that case he hath liberty to clear himself by his oath, when sufficient proof to the contrary is wanting: and for default of good payment, or good

security for it, shall be cast into prison, and there to continue till the said sum be satisfied to the Treasurer as aforesaid. And the commander of any ketch, ship or vessel, being legally convicted, shall give in sufficient security to the governor, or any one or more of the magistrates, who have power to determine the same, to carry them back to the place whence he brought them, and on his refusal so to do, the governor, or one or more of the magistrates, are hereby empowered to issue out his or their warrants, to commit such master or commander to prison, there to continue till he give in sufficient security to the content of the governor, or any of the magistrates aforesaid. And it is hereby further ordered and enacted, That what Quaker soever shall arrive in this country from foreign parts, or shall come into this jurisdiction from any parts adjacent, shall be forthwith committed to the house of cor-

rection, and, at their entrance, to be severely whipped, and by the master thereof to be kept constantly to work, and none suffered to converse or speak with them during the time of their imprisonment, which shall be no longer than necessity requires. And it is ordered, If any person shall knowingly import into any harbour of this jurisdiction any Quaker books, or writings concerning their devilish opinions, shall pay for such book or writings, being legally proved against him or them, the sum of five pounds; and whosoever shall disperse or conceal any such book or writing, and it be found with him or her, or in his or her house, and shall not immediately deliver the same to the next magistrate, shall forfeit or pay five pounds for the dispersing or concealing of every such book or writing. And it is hereby further enacted, That if any person within this colony shall take upon them to defend the

heretical opinions of the Quakers, or any of their books or papers as aforesaid, if legally proved, shall be fined for the first time forty shillings; if they shall persist in the same, and shall again defend it the second time, four pounds; if, notwithstanding, they shall again defend and maintain the said Quakers' heretical opinions, they shall be committed to the house of correction till there be convenient passage to send them out of the land, being sentenced by the court of assistants to banishment. Lastly, it is hereby ordered, That what person or persons soever shall revile the persons of magistrates or ministers, as is usual with the Quakers, such person or persons shall be severely whipped, or pay the sum of five pounds.

"This is a true copy of the court's order, as attests

"EDWARD RAWSON, *Secretary*."

This remarkable document, a telling testimony to the superstition and ignorance

which characterized some of the clergymen, and especially the officials, of the Puritans, was paraded through the narrow streets of Boston and read at the street corners, preceded by roll of drum, arousing, according to Bowden, great excitement. When the procession passed the door of one Nicholas Upshal, he came out and loudly protested, denouncing it as an outrage against innocent men and women, courageously calling upon the citizens of Boston to witness that he publicly disclaimed any participation in the act. The following day he was arrested and banished, Endicott warning the inhabitants of Rhode Island, Sandwich and other localities not to receive him. But finally, driven from one place to another, he found shelter with a Newport Indian chief, who offered him a home in his tribe, the incident causing the sarcastic and witty native to remark, "What a God have the English, who deal so with one another about their God."

For eleven weeks Christopher Holder and his seven friends were kept in a foul prison; their boxes and bedding were taken from them to defray alleged gaolers' fees, and then, without proper clothing, they were thrust aboard the "Speedwell," a vessel little more than a smack in size. On the 3d of August, 1656, they sailed, in due course of time arriving in London. Christopher Holder and his companions were now again among the scenes of their original labors, and for a short time ministered in England. But Holder and five of his companions laid plans during their enforced voyage across the Atlantic to return. The master of the "Speedwell" refused to take them, and, as the laws relating to the question had become known in England, no sea captain could be found who would receive a Friend as a passenger to America. In this dilemma, Christopher Holder heard of one Robert Fowler, of Holderness, who, in 1652, had joined the

monthly meeting of Holderness, and who was building a ship. Whether it was the suggestion of his friends is not known, but the fact remains that while building the vessel Robert Fowler became impressed with the belief that it would be required for some important service, and, finally, when Christopher Holder and his friends proposed to him, through Gerard Rodgers, to take them to America on "the Lord's service," he readily assented, believing that he had been divinely commissioned for the purpose. The ship was equipped, christened the "Woodhouse," and, "being fully persuaded that the Lord had called them to bear testimony to His truth in these parts, and having a full assurance that He would support them through whatsoever exercises He should be pleased to suffer them to be tried with," the following embarked: Christopher Holder, William Brend, John Copeland, Sarah Gibbons, Mary Weatherhead and Dorothy Waugh.

Besides these, a similar impression of religious duty was felt by five others, who also sailed in the "Woodhouse," namely, Robert Hodgson, Humphrey Norton, Richard Doudney, William Robinson and Mary Clark.

CHAPTER V.

SECOND VOYAGE OF CHRISTOPHER HOLDER.

Voyage of the "Woodhouse."—Remarkable Navigation.—Sailing by Impressions Received at Daily Meetings.—Arrival in Long Island Sound.—Christopher Holder Again in New England.

THE "Woodhouse" sailed on the 1st of April, 1657. She was entirely inadequate for the purpose, being small for a coaster; but, as William Dewsbury, who visited the vessel as she lay on the dunes, wrote to Margaret Fell, "When I came off, they did go on in the name and power of the Lord." The vessel put in at Portsmouth to escape a storm, and again at Southampton on the 6th, from which William Robinson, who was later hung on Boston Common by Endicott, wrote a letter to Margaret Fell, in which Christopher Holder is referred to, and finally, on the 11th of April, she cleared, with crew of three men and three

boys, reaching New Amsterdam the 1st of June, 1657, the trip across the ocean requiring seven weeks. The log or history of this eventful voyage was written by Captain Robert Fowler, and the original manuscript, endorsed by George Fox, is still in the possession of the Society of Friends in London. The title is as follows: "A true relation of the voyage undertaken by me, Robert Fowler, with my small vessel the 'Woodhouse,' but performed by the Lord like as he did Noah's ark wherein he shut up a few righteous persons and landed them safe even at the hill Ararat.

"Upon the first day of the Fourth Month, called June, received I the Lord's servants aboard, who came with a mighty hand and an outstretched arm with them; so that with courage we set sail, and came to the Downs the 2d day, where our dearly beloved William Dewsbury, with Mich. Thompson came aboard, and in them we were much refreshed; and, after recom-

mending us to the grace of God, we launched forth.

“Again reason entered upon me, and thoughts rose in me to have gone to the Admiral, and have made complaint for the want of my servants, and for a convoy, from which thing I was withholden by that Hand which was my helper. Shortly after the south wind blew a little hard, so that it caused us to put in at Portsmouth, where I was furnished with choice of men, according to one of the captain’s words to me, that I might have enough for money; but he said my vessel was so small, he would not go the voyage in her.

“Certain days we lay there, wherein the ministers of Christ were not idle, but went forth and gathered sticks, and kindled a fire, and left it burning; also several Friends came on board and visited us, in which we were refreshed. Again we launched forth from thence about the 11th day of the Fourth Month, and were put back again

into South Yarmouth, where we went ashore, and there in some measure did the like. Also we met with three pretty large ships which were for the Newfoundland, who did accompany us about fifty leagues, but might have done 300, if they had not feared the men-of-war; but for escaping them they took to the northward, and left us without hope of help as to the outward; though before our parting it was showed to Humphrey Norton early in the morning, that they were nigh unto us that sought our lives, and he called unto me and told me; but said, 'Thus saith the Lord, ye shall be carried away as in a mist;' and presently we espied a great ship making up towards us, and the three great ships were much afraid, and tacked about with what speed they could; in the very interim the Lord God fulfilled his promise, and struck our enemies in the face with a contrary wind, wonderfully to our refreshment. Then upon our parting with these three

ships we were brought to ask counsel of the Lord, and the word was from Him, 'Cut through and steer your straightest course, and mind nothing but me;' unto which thing He much provoked us, and manifested himself largely unto us, and caused us to meet together every day, and He himself met with us, and manifested himself largely unto us, so that by storms we were not prevented (from meeting) above three times in all our voyage. The sea was my figure, for if anything got up within, the sea without rose up against me, and then the floods clapped their hands, of which in time I took notice, and told Humphrey Norton. Again, in a vision of the night, I saw some anchors swimming about the water, and something of a ship which crossed our way, which in meeting I saw fulfilled, for I myself, with others, had lost ours, so that for a little season the vessel run loose in a manner: which afterwards,

by the wisdom of God, was recovered into a better condition than before.

“Also upon the 25th day of the month, in the morning, we saw another great ship making up towards us, which did appear, far off, to be a frigate, and make her sign for us to come to them, which unto me was a great cross, we being to windward of them; and it was said, ‘Go speak him, the cross is sure; did I ever fail thee therein?’ And unto others there appeared no danger in it, so that we did; and it proved a tradesman of London, by whom we writ back. Also it is very remarkable, when we had been five weeks at sea in a bark, wherein the power of darkness appeared in the greatest strength against us, having sailed but 300 leagues, Humphrey Norton, falling into communion with God, told me that he had received a comfortable answer; and also that about such a day we should land in America, which was even so fulfilled. Also it was all the voyage with the faithful, who

were carried far above storms and tempests, that when the ship went either to the right hand or to the left, their hands joined all as one, and did direct her way; so that we have seen and said, we see the Lord leading our vessel even as it were a man leading a horse by the head; we regarding neither latitude nor longitude, but kept to our Line, which was and is our Leader, Guide, and Rule, but they that did not failed.

“Upon the last day of the Fifth Month, 1657, we made land. It was part of Long Island, far contrary to the expectations of the pilot; furthermore, our drawing had been all the passage to keep to the southwards, until the evening before we made land, and then the word was, ‘There is a lion in the way;’ unto which we gave obedience and said, ‘Let them steer northwards until the day following;’ and soon after the midde of the day there was a drawing to meet together before our usual time, and

it was said, that we may look abroad in evening; and as we sat waiting upon the Lord they discovered the land, and our mouths were opened in prayer and thanksgiving; and as our way was made, we made towards it, and espying a creek, our advice was to enter there, but the will of man (in the pilot) resisted; but in that state we had learned to be content, and told him both sides were safe, but that going that way would be more trouble to him; also he saw after he had laid by all the night, the thing fulfilled.

“Now to lay before you, in short, the largeness of the wisdom, will, and power of God! thus, this creek led us between the Dutch Plantation and Long Island, where the movings of some Friends were unto, which otherwise would have been very difficult for them to have gotten to; also the Lord that moved them brought to the place appointed, and led us into our way, according to the word which came unto

Christopher Holder, 'You are in the road to Long Island.' In that creek came a shallop to meet us, taking us to be strangers, we making our way with our boat, and they spoke English, and informed us, and also guided us along. The power of the Lord fell much upon us, and an irresistible word came unto us, That the seed in America shall be as the sand of the sea; it was published in the ears of the brethren, which caused tears to break forth with fulness of joy; so that presently for these places some prepared themselves, who were Robert Hodgson, Richard Doudney, Sarah Gibbons, Mary Weatherhead, and Dorothy Waugh, who the next day were put safely ashore into the Dutch Plantation, called New Amsterdam. We came, and it being the First-day of the week several came aboard to us, and we began our work. I was caused to go to the Governor, and Robert Hodgson with me—he was moderate both in words and actions.

“Robert and I had several days before seen in a vision the vessel in great danger; the day following this, it was fulfilled, there being a passage betwixt two lands, which is called by the name of Hell-gate; we lay very conveniently for a pilot, and into that place we came, and into it were forced, and over it were carried, which I never heard of any before that were; (there were) rocks many on both sides, so that I believe one yard’s length would have endangered loss of both vessel and goods. Also there was a shoal of fish which pursued our vessel, and followed her strangely, and along close by our rudder; and in our meeting it was shown me, these fish are to be to thee a figure. Thus doth the prayers of the churches proceed to the Lord for thee and the rest. Surely in our meeting did the thing run through me as oil, and bid me much rejoice. “ROBERT FOWLER.

“Endorsed by George Fox,
“*R. Fowler’s Voyage*, 1657.”

In referring to this voyage and the indomitable spirit of these missionaries, Beck, an English historian of the Quakers, writes of Christopher Holder and his friends, "Truly, as will be seen, there was the germ of the American Friends' Society enshrined in that little craft." Probably no more remarkable voyage was ever undertaken. The captain had never made an ocean trip before, knew nothing of navigation, confessing in his log that latitude and longitude were disregarded. The ship was sailed by the "word" which came to the ministers in their daily silent meetings, and, as they lost but three days by foul weather, they kept the course, with a few exceptions.

CHAPTER VI.

CHRISTOPHER HOLDER IN AMERICA.

First Work of Quakers.—Preaches in Martha's Vineyard.—Be-
friended by the Indians.—Walks Across Country to Sand-
wich.—Early Trials and Tribulations.

OF the eleven Friends, five decided to begin their ministry in New Amsterdam, but Christopher Holder and John Copeland determined to make their way to Boston, sailing on the "Woodhouse", June 3d. On the 12th John Copeland wrote to his parents, "I and Christopher Holder are going to Martha's Vineyard, in obedience to the will of God, which is our joy." A letter from them at this time says: "We were received with much joy of heart. The Lord of Hosts is with us, the shout of a King is amongst us. The people fear our God, for his goodness is large and great, and reaches to the end of the earth

. . . Take no thought for me. Man I do not fear, . . . for my trust is in the Lord. . . . the seed in America shall be as the sands of the sea." A prophecy which seems to have been justified, as, despite the many drawbacks, the Society increased and became a power in the land.

After spending some time among the friendly people of Providence, preaching in various towns, Christopher Holder "felt it required of them to visit Martha's Vineyard," and, engaging a man to carry them over, they landed on the 16th of June. At this period the Island was the home of the Algonquin Indians, in whose conversion the Puritans were deeply interested. They had established a mission there, at the head of which was the son of the governor of the island. The Puritans also had their own church or meeting-house, which, according to the custom of the time, was a public "steeplehouse." This was in charge

of a minister named Mayhew. The two missionaries were now again in the enemy's country, from which they had been summarily banished but a year before, and were liable to arrest at any moment. Even the fisherman who transported them from the mainland was in grave danger for aiding and abetting them. They attended the service of Mayhew, and when he had concluded Christopher Holder arose and addressed the meeting, saying that they brought the Word as understood by the Friends, and were messengers bearing God's love to their brethren in America. The English Friend had not proceeded far, when, at the order of the minister, a constable seized him, and, thrusting him violently from the church, bade him remain there and cease his heretical language. But, believing that they were directly called, the missionaries refused, and joined the congregation in its afternoon meeting; and, when the clergyman had ended the

service, they again attempted to speak, and had some controversy with the congregation on doctrinal points. They were not molested, but during the evening certain citizens entered a complaint against them, and the following morning the governor, with a constable, called and demanded why they were there. The reply was because they were obeying the will of God. At this the governor laughed, and answered, "It is the will of God that you both leave to-day. I have provided a native to carry you across; pay him and go your way."

But the missionaries were not to be discouraged; they believed it was their duty to remain, so they refused to facilitate their eviction by paying their fare to the "Algonquin" or to leave the island. Their refusal to go, and their perfect confidence in the position they had taken, dumfounded the governor, who, after expostulating with them, ordered the constable to search them

and take the passage money by force. During the struggle the natives took sides with the two defenseless Quakers, and refused to be a party to their enforced departure. The governor was nonplussed, and, as the weather was stormy, and none of the Puritans would put to sea with the Quakers, he left them where they stood, ordering that no one should give them shelter.

He did not count on the Algonquins, as these intelligent natives invited the Quakers to their village, and entertained them with every kindness for three days; and when they took their departure finally, asking the Indians to transport them to the mainland, the latter refused to accept the slightest reward. The chief replied to Christopher Holder's offer of money in a manner that showed that these rude natives were princes when hospitality was concerned. "We wish no pay," said the Algonquin; "you are strangers, and Jeho-

vah has taught us to love strangers.” “These poor people,” says Sewell, “acted more in unison with the spirit of Christianity than those who were wont to be their teachers, declining to receive their reward.” Such simple and feeling language was a striking rebuke to the bigotry and intolerance which marked “the conduct of their highly professing teachers.” The Algonquins landed Christopher Holder and his companion on the mainland near Barnstable in safety, and they began the march across the barren country. In 1657 Indians were almost the sole occupants of the forest, and between Martha’s Vineyard and Plymouth there were but two English settlements—Sandwich and Falmouth. The men must have had sublime faith, as there were no roads, no signs to direct the wayfarer; only a tractless forest. They knew the general direction, and, with blankets and the food provided by the Indians, they began the long walk to Sandwich,

where they hoped to have a meeting. In due time they arrived, passing over the long stretches of sand dunes, finally reaching Sandwich. At this time the town was represented by a collection of log houses, and the wanderers found shelter in one of these, soon learning that religious intolerance had created unrest in the town, and that some of the people were eager for the new word which they brought. Sewell says: "Their arrival at this place was hailed with feelings of satisfaction by many who were sincere seekers after heavenly riches, but who had long been burdened with a lifeless ministry and dead forms of religion."

It will be remembered that these were the first meetings held in New England by Quakers. The previous year Christopher Holder and his friends had indeed reached Boston, but they spent the eleven weeks in jail; hence Sandwich became the first

field for the Friends in the Colonies of Plymouth or Massachusetts.

The memory of Christopher Holder is still kept green by the descendants of his original converts. The meetings were held in the homes of those who were willing to have them. The people were eager for the word, and in a short time the efforts of the eloquent preacher were repaid by the accession of eighteen families to the ranks of the Friends. But Sandwich was no exception to the rule of intolerance which held in the colony at this period. Endicott and Norton had emissaries even here, who were familiar with the laws which had been enacted the preceding summer for the eviction or banishment of Christopher Holder and his companions, and when the rumor was circulated that two English Quakers had arrived and were preaching, they were at once denounced and a constable was sent to arrest them. The Friends were holding a meeting in the home of a convert

named Allen—whose descendants still reside in Sandwich—when some one warned them of the threatened danger. The house stood near some high, deeply-wooded hills, and to these the little congregation adjourned their meeting, that the services might continue and that Christopher Holder and his friends might escape arrest and consequent indignities. Reaching the hilltop, they looked down into a deep and beautiful glen or hollow, which seemed to invite them to its leafy seclusion, and, pressing on, these earnest fugitives from religious intolerance, which pursued them even into God's temples, made their way through the thicket and came to a level spot by the side of a little stream, where, beneath the blue sky, surrounded by masses of luxuriant verdure, Christopher Holder and his young friend, John Copeland, conducted a meeting which so impressed these converts that to this day, nearly two hundred and fifty years later, his personality

clings to the spot, which is known all through Barnstable county as "Christopher's Hollow." The attention of the author was first called to this fact some years ago by the late Emily Holder Howe, then residing in Boston, also a descendant of Christopher Holder, who sent the following version, written by a resident of Sandwich:

"About a mile southwesterly from Spring Hill village is a deep sequestered glen or hollow in the wood. No spot in the county of Barnstable is more secluded or lovely. The quiet glen is surrounded by a ridge of hills, covered in part by trees, and is some one hundred and twenty-five feet deep. In the spring and summer a small stream of water runs into this glen, which keeps up a perpetual murmur. For over two centuries this lovely spot has been called 'Christopher's Hollow,' in memory of Christopher Holder. On an August day in 1657, after the severe penal

act of the provincial legislature had passed, a small, sincere band of worshipers met at Allen's house, Spring Hill, but immediately adjourned to the hollow to offer up devout supplications to Him who is no respecter of persons. Persons visiting this place notice on the westerly side a row of flat stones, which are believed to have been the seats upon which this meager congregation sat and listened to the heartfelt teachings of Christopher Holder, a sincere and upright man."

On the two hundred and fiftieth anniversary of Sandwich—1639-1889—a poem was written and read by Miss Mary A. D. Conroy, of Roxbury, in which Christopher's Hollow is referred to. Some of the lines were as follows:

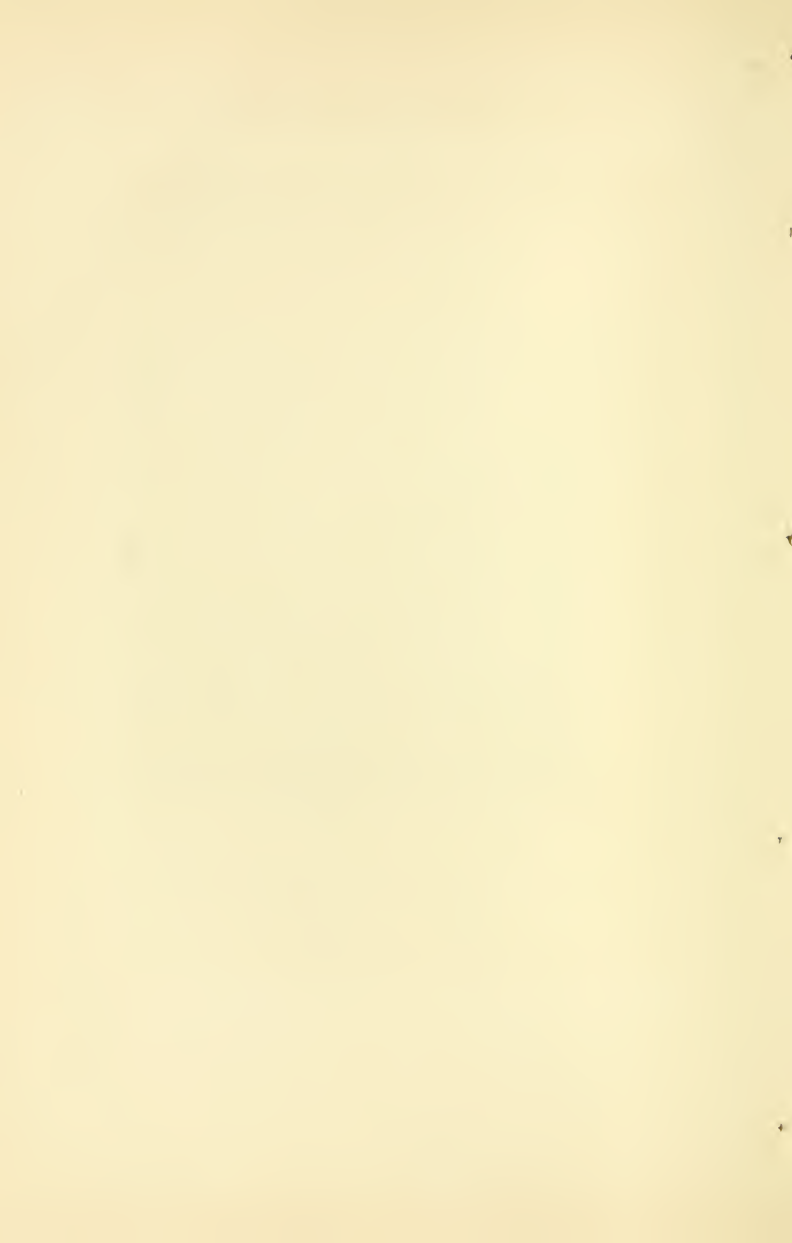
"Their meeting-place—a sylvan glen,
Environed by protecting trees.
Here, far removed from curious eyes,
Their God they worshiped silently.
Their choir the myriad song birds were;

Their hassocks, stones; the mossy sward
Beneath their feet their carpet was.
An azure ceil, the sky above.
No temple made by mortal hands
Could rival this in loveliness."

The author determined to visit "Christopher's Hollow" at the first opportunity, and one beautiful morning in September found himself in the old town of Sandwich, and riding over roads which Christopher Holder must have tramped, pack on back, or have been forced along by his assailants. The driver pointed out the historic homes of Friends here and there—Allens, Wings, Hoxies, Ewers and many more, all names now honored in the Society and the world at large. Then came the meeting-house, a large, commodious building, plain and somber, but with an air of sanctity and rest. Extending from it was a long line of well-built sheds for the comfort of the horses, and in the rear, in a peaceful retreat, the burying ground, where the Friends of Sandwich rested in their last



Friends' Meeting House, at Sandwich, Mass., the site of
first meeting house in America.



sleep. By the railroad stood the oldest Friends' burying ground in America. Here lie the converts of Christopher Holder and John Copeland, who had listened to their earnest ministry and had lifted their prayers for his safety when beaten and scourged for preaching to them. The meeting-house stands upon the original spot where the first Friends' meeting-house in America was built. Reference to it is found in the Sandwich records, the date being 1672, and as Christopher Holder was in America then with George Fox, there is every reason to believe that he preached there many times. The second meeting-house was built in 1704; the third and present building in 1816. Not far distant the driver indicated a house, the only one in Sandwich, that stood in the days of Christopher Holder, and in which he probably preached, as it was the house of a Friend, one Wing, who built it in 1644. The Wings early became prominently iden-

tified with the Friends, and the family still occupies the ancient house, so rich in historical associations.

From here the author was driven up into the low hills to the south, from which a fine view of Barnstable county is visible. In every direction the flat lands stretch away, rich in the greens of the boglands, where the cranberry pickers were at work, or merge into sand dunes or patches of forest. At the summit the driver stopped and pointed to a dense wood as "Christopher's Hollow." Leaving the carriage, the author plunged into the thicket, and after a short walk stood on the slope of a great amphitheater. Pines, scrub oaks and lichen-covered shrubs barred the way, pushing through which the bottom was reached, where, according to the information received, there was a little meadow, well grassed, suggesting that in the early spring it was the bed of a brook that drained the slopes and found its way on to the south

between the hills, and went murmuring on to the distant sea. The location was eminently adapted to the exigency forced upon the early Sandwich Friends, as such a spot would not be suspected from the road. The thickly-wooded slopes rose on all sides, forming walls of green; the canopy, the heavens. It was a peaceful retreat; the air soft and fragrant. From here and there came the sweet songs of birds, and as the sun poured brilliantly down, illumining the greens of the pines and spruce, bringing out the blazing colors of autumnal foliage, the little glen seemed to take on new beauties, and the scene could well be imagined when the few devout men and women led the two fugitive ministers down the slope and gathered about them, the deep silence that followed, the earnest faces and the stirring words from these men, who feared God alone, and who faced death and torture, not once, but many times, that they might preach His word. The

hollow was crossed and recrossed, the course of the valley followed; then, after gathering the red berries of the winter-green, which carpeted the hollow, and some acorns to plant in the California home of a descendant of the faithful missionary, the author again forced his way through the thick growth that guards the secret of the Friends of old and stood on the highway that winds around deep gorges and glens that make up the beauties of old Sandwich.

The accompanying view of "Christopher's Hollow" was made at this time, from a location near the bottom, but the brush and oaks were so thick that a comprehensive view of the glen was impossible, and the photograph gives but a suggestion of the high wall of verdure that environs the first Friends' meeting-house in America, now known as "Christopher's Hollow."

To Sandwich belongs the honor, then, of being what may be termed the pioneer



"Christopher's Hollow."

Quaker town in America. Here, events rapidly occurred which were especially epoch-making. Here, Christopher Holder and John Copeland, of Holderness, formed the first Society of Friends on this continent, received the first welcome and planted the seed from which sprung one of the most remarkable religious organizations in the world—remarkable not for its spectacular features or for its pretentious doctrines, but for its purity, its absolute disinterestedness and its near approach to that highest standard of moral perfection expressed by the life and teaching of the founder of the Christian religion.



CHAPTER VII.

THE REIGN OF TERROR.

Christopher Holder Banished from Plymouth.—Religious Customs of the Time.—Strenuous Life of the Quaker Ministers.

THAT Governor Endicott and the Puritan priests—Norton and others of Boston—intended to create a virtual reign of terror in the ranks of the people they derisively termed Quakers there is no possible question, and to accomplish this they appointed officials in every town to watch for them; hence the meetings in Sandwich could not be concealed, nor was it the desire of Christopher Holder to preach in secret; he boldly proclaimed his mission. Norton, in his “Ensign,” says, “Great was the stir and noise of the tumultuous town.” “Yea all in an uproar hearing that we, who were called by such a name as Quakers,

were come into these parts. A great fire was kindled, and the hearts of many did burn within them, so that in the heat some said one thing, and some another, but the most part knew not what was the matter." So great was the agitation among the Puritan settlers that the two ministers took up their packs and began the march over the then almost trackless country to Plymouth, where they announced their coming by rising in the "ordinary," or public church, after the service and preaching. Some of the Puritans endeavored to stop them; others were inclined to argue and dispute, while many were desirous of hearing them. But the priests led the clamor so successfully that the authorities ordered them to leave the colony of Plymouth. A large and threatening crowd gathered, and the Friends informed them that they could not leave the colony until they had made another visit to Sandwich; in a word, refused to go and demanded the

nature of the charges against them. The constable allowed them to pass to their lodgings unmolested, but their enemies held a meeting at night, and on the following morning the ministers were arrested and taken before the magistrates and questioned. But the authorities could find no reasonable excuse for committing them to prison, and so compromised by discharging them and ordered them "to begone out of their colony." This mandate the Friends refused to obey.

They left Plymouth, but turned in the direction of Sandwich, a fact that was soon reported by some who followed, and a constable was sent after them, who forced them to walk six miles or more in the direction of Rhode Island and then left them, whereupon the ministers turned soon after and walked to Sandwich to complete their labors. Their re-appearance, and the fact that they had made many converts, roused the priests, and they demanded that the

Quakers be arrested, which was carried out, and in a few days they were again taken before the magistrate of Plymouth, charged with being "ranters and dangerous persons."

This time the governor of Plymouth examined them in person, and again "no infraction of the law was found against them"; yet, to silence the clamor aroused by the Puritan priests, they were ordered to leave the colony. Sewell says: "It appears that their gospel ministry had been instrumental in convincing many at this place of the principles of Friends, a circumstance which increased the alarm of the priests, who now exerted their utmost to procure their banishment. The urgent appeal was effective, and the governor, to satisfy them, issued a warrant for the arrest of Christopher Holder and John Copeland as extravagant persons and vagabonds, to be brought before him at Plymouth." It is at this time that we observe the first in-

tervention of Friends, and here began the series of outrages against sympathizers with the Quakers that constitutes so black a page in New England history. Some of the meetings at Sandwich had been held at the home of William Newland, a zealous convert, and between him and the harassed ministers there had sprung up a warm and devoted friendship, and when the latter were arrested and were apparently to be condemned without a hearing, William Newland sprang to his feet in the crowded court-room and insisted that Christopher Holder's demand for a copy of the warrant under which they were deprived of their liberty should be complied with, protesting that it was illegal and an outrage against justice not to accede to their request. The governor was indignant at this bold partisanship, and forthwith fined the brave Newland ten shillings and severely rebuked him. Christopher Holder and his friend were now arraigned before the court of

Plymouth, the priests appearing against them, and again the magistrates informed them that there was a law forbidding them to remain in the colony. To this Christopher Holder replied that, "being in the Lord's service, he could not promise to leave." Highly incensed, the officers issued a warrant for their expulsion, and told them that if they returned again they would be "whipped as vagabonds." The following is a copy of this warrant, taken from the colonial records, dated at Plymouth, August 31, 1657:

"To the Under-Marshal of the Jurisdiction of Plymouth,

"Whereas, there hath been two extravagant persons, professing themselves Quakers, at the town of Plymouth, who, according to order, may not be permitted to abide within the liberty of this jurisdiction. These are therefore in the name of his highness, the Lord Protector of England, Scotland, and Ireland, to will and command

you forthwith, on receipt hereof, to convey the said persons, viz, Christopher Holder and John Copeland, unto the utmost bounds of our jurisdiction. Whereof fail not at your peril."

In accordance with this, the under-marshal marched them five miles in the direction of Rhode Island, and left them in the forest, without food or shelter. But Rhode Island at this early time afforded refuge to the oppressed, and the two men were welcomed in that colony.

Holder has been criticised by some historians, who have attempted to defend Endicott and the inquisitors of the time, who have said that to enter the churches of the Puritans, and address the congregations and endeavor to make converts, was little less than an outrage, and was sufficient reason for the outbreaks against the Quakers. These writers are, to say the least, ignorant of the methods and customs of the day. After the service of the priest,

any one was allowed to speak, and Christopher Holder merely took advantage of this custom. John Cotton, a Puritan pastor of Boston, thus describes the degree of liberty allowed in 1657, as quoted by Bowden: "When there be more prophets as pastors and teachers they may prophesy two or three, and if the time permit the elders may call any other of the brethren, whether of the same church, or any other, to speak a word of exhortation to the people; and for the better edifying of a man's self, or others, it may be lawful for any (young or old) save any women to ask questions at the mouth of the prophets."

In 1643 the following declaration of the faith and order of the Baptist and Congregational churches was issued, which bears upon the point at issue: "Although it is incumbent upon the pastors and teachers of the churches to be instant in preaching the word, by way of office; yet the work of preaching the word is not so peculiarly

confined to them, but that others also gifted and filled by the Holy Spirit for it, and approved, being by lawful ways and means in the providence of God called thereto may, publickly, ordinarily and constantly perform it, so that they give themselves up thereto." Robert Barclay states that the English Independents "also go so far as to affirm that any gifted brother, as they call them, if he finds himself qualified thereto, may instruct, exhort and preach in the church." Cromwell, in 1650, threw open the pulpits of the rigid Presbyterian church to "all intruders," and, when protest was made, he replied: "We look upon ministers as helpers of, not lords over, the faith of God's people. Where do you find in Scripture that preaching is exclusively your functions? Are you troubled that Christ is preached? Doth it scandalize you, the reformed churches and Scotland in particular? Is it against the Covenant? Away with the Covenant, if it be so! I thought

the Covenant and these men would have been willing that any should speak good of the name of Christ; if not, it is no Covenant of God's approving, nor the kirk you mention, the spouse of Christ." (Cromwell's Letters and Speeches, by Thomas Carlyle, Vol. I, p. 61.) It is on record that, in 1656, Dr. Gunning, afterward regius professor of Divinity at Cambridge and bishop of Ely, went into the congregation of John Biddle, the father of English Unitarians, and began a dispute with him. George Fox was a frequent visitor at the "steeplehouse." On very rare occasions he imitated the example of the bishop, but it was his custom to wait quietly until the minister had ended, when he would often be invited to speak.

From this it will be seen that it was a custom of the time for any gifted man to rise and preach in a "steeplehouse" after the regular service had ended, and Christopher Holder was but following an estab-

lished precedent when he modestly entered the public places of worship in Plymouth and Massachusetts colony and preached to the people upon the completion of the service.

There is no evidence that any Friend ever made an attempt, in the slightest way, to disturb a Puritan meeting. It was the strong undercurrent of religious intolerance which cropped out among the Puritans at the slightest innovation in religious forms and belief that caused the trouble. The Puritans avowedly came to America to enjoy religious liberty, yet they absolutely refused others participation in the divine right. Bowden says: "A strong and deep conviction was vested in their (Friends) minds that the prevailing religious systems were essentially opposed to the pure and spiritual religion of Christ. They were not less fully persuaded of this, it may be added, on less substantial grounds than John Huss, or Martin Luther

was of the anti-Christian character of the Romish church. They believed themselves called upon to testify, 'in the name of the Lord,' against a system which contained so woeful an admixture of human invention." This is referred to, that the remarkable persistence of these ministers in returning to the fields from which they had been driven may be understood; briefly, they exemplified the highest type of missionary fervor, and sacrificed themselves on the altar of their convictions, acts which, it may be said, were not peculiar to Friends at this and previous periods.

In this connection it is interesting to glance at the misinterpretation of the work of early Friends in history. Writers even to-day prepare papers and books on Friends and impute to them crimes and follies which rest alone on tradition and calumny for their foundation. Senator Henry Cabot Lodge, of Massachusetts, according to Hallowell, says: "The Friends

were drunk with religious zeal." He evidently believes that it was not unusual for them to appear naked in public, and he describes them as "rioters and disturbers of the peace." When we turn to the preface of Senator Lodge's book, we find the remarkable statement that he makes "absolutely no pretense to original research." "Judged by his text," says Hallowell, "this ingenious admission should be supplemented by a confession that his research for information as to Massachusetts Quakers did not include a single Quaker authority of either early or recent date." Many historians of to-day copy the views of the fanatical Cotton Mather, who called Quakers, in his "Magnalia," "devil-driven creatures" and "dangerous villains." John Fiske, of Cambridge, in an article in *Harper's Magazine* for December, 1882, is an example of an historian who has written on the Quakers, according to Hallowell, "without having examined the pages of a

single Quaker authority, and enlivens it with Cotton Mather's libel that the Friends called the Bible the 'Word of the Devil.' " If Mr. Fiske and Mr. Lodge had even glanced at the literature of Friends, they would have at least been in a position to do them justice.

CHAPTER VIII.

RHODE ISLAND COLONY FRIENDLY.

Endicott Appeals to Rhode Island to Aid Him in Expelling
Holder and Copeland.—Rhode Island Refuses
and Appeals to England.

THE colony of Rhode Island, from the very first distinguished for its tolerance, afforded a literal haven for the hunted Quakers in the following days. Christopher Holder and John Copeland made many converts in Sandwich and Plymouth, and were spreading the Word in the colony of Rhode Island so rapidly that the priests and rulers in Boston became alarmed, and so worked upon the superstitious fears of Governor Endicott that he entered a vigorous protest. So thoroughly had the doctrine of the Friends been disseminated that liberal Puritans were joining their ranks everywhere, and even as early as August,

1657, the Friends constituted a "party," small and insignificant numerically, strong in fearlessness and faith, opposed to which were those fighting for the ascendancy of Puritan orthodoxy. On one side was Governor Endicott, the priests, magistrates and authorities; on the other, Christopher Holder, John Copeland, who believed they were called to a duty from which there was no turning. Legions they had none; their human support their converts and a few Friends in Plymouth and Sandwich. But, as these leaders moved on, converts seem to have sprung up in their path like grain after the sower, and as the missionaries announced their intention of going to Boston, it is not surprising that the report caused no small degree of alarm and excitement. Bowen says: "In their (Puritan) estimation it was an evil of such magnitude, and so fraught with danger to the true interests of that religion for which they and their forefathers had suffered, as

to require counteracting measures of a very decided character." This took the form of a movement to compel the colony of Rhode Island to join with Massachusetts in driving out Holder and Copeland, and, on September 12, 1657, the commissioners of the United Colonies addressed the following letter to the governor of Rhode Island:

"Gentlemen,—We suppose you have understood that the last year a company of Quakers arrived in Boston, upon no other account than to disperse their pernicious opinions, had they not been prevented by the prudent care of the government, who, by that experience they had of them, being sensible of the danger that might befall the Christian religion here professed, by suffering such to be received or continued in the country, presented the same unto the Commissioners at the meeting in Plymouth; who, upon that occasion, commended it to the general courts of the United Colonies, that all Quakers, Ranters, and such

notorious heretics, might be prohibited coming among us; and that if such should arise amongst ourselves, speedy care might be taken to remove them; (and as we are informed) the several jurisdictions have made provision accordingly; but it is by experience found that means will fall short without further care by reason of your admission and receiving of such, from whence they may have opportunity to create in amongst us, or means to infuse and spread their accursed tenets to the great trouble of the colonies, if not to the ———— professed in them; notwithstanding any care that hath been hitherto taken to prevent the same; whereof we cannot but be very sensible and think no care too great to preserve us from such a pest, the contagion whereof (if received) within your colony, were dangerous to be diffused to the others by means of the intercourse, especially to the places of trade amongst us; which we desire may be with safety con-

tinued between us; we therefore make it our request, that you and the rest of the colonies, take such order herein that your neighbors may be freed from that danger. That you remove these Quakers that have been received, and for the future prohibit their coming amongst you; whereunto the rule of charity unto yourselves and us (we conceive), doth oblige you; wherein if you should we hope you will not be wanting; yet we could not but signify this our desire; and further declare, that we apprehend that it will be our duty seriously to consider, what provision God may call us to make to prevent the aforesaid mischief; and further for our further guidance and direction herein, we desire you to impart your mind and resolution to the General Court of Massachusetts, which assembleth the 14th of October next. We have not further to trouble you at present, but to assure you we desire to continue your loving friends and neigh-

bors the Commissioners of the United Colonies.

“Boston, September 12th, 1657.”

This letter was submitted by the governor of Rhode Island to the Court of Trials, held at Providence August 15th following, and the reply is a credit to the intelligence and discernment of the followers of Roger Williams and the people of Rhode Island. The colony refused point blank to be a party with Endicott to the abridgment of the religious liberty of any citizen. The law of their colony was “that none be accounted a delinquent for doctrine” (enactment of 1641), and that “they had resolved that no settler or stranger within the limits of their jurisdiction should be persecuted for whatever opinions in religion he might either hold or teach.” This was the tenor of their immediate verbal reply to Endicott’s messenger. The official and well-written answer was not

given until January, 1658, a reproof in itself. The reply is as follows:

“From the General Assembly to the Commissioners of the United Colonies.

“Honoured Gentlemen,—There hath been presented to our view, by our honoured president, a letter bearing date September 25th last, subscribed by the honoured gentlemen, Commissioners of the United Colonies, concerning a company of people (lately arrived in these parts of the world), commonly known by the name of Quakers; who are generally conceived pernicious, either intentionally, or at leastwise in effect, even to the corrupting of good manners, and disturbing the common peace, and societies, of the places where they arise or resort unto, &c.

“Now, whereas freedom of different consciences, to be protected from enforcements was the principal ground of our charter, both with respect to our humble suit for it, as also the true intent of the

honourable and renowned Parliament of England, in granting the same unto us; which freedom we still prize as the greatest happiness that men can possess in this world; therefore, we shall, for the preservation of our civil peace and order, the more seriously take notice that those people, and any other that are here, or shall come among us, be impartially required, and to our utmost constrained, to perform all duties requisite towards the maintaining the dignity of his highness, and the government of that most renowned Commonwealth of England, in this colony; which is most happily included under the same dominions and we are so graciously taken into protection thereof. And in case they, the said people, called Quakers, which are here, or shall arise, or come among us, do refuse to submit to the doing of all duties aforesaid, as training, watching, and such other engagements as are upon members of civil societies, for the preservation of the

same in justice and peace; then we determine, yea, and we resolve (however) to take and make use of the first opportunity to inform our agent residing in England, that he may humbly present the matter (as touching the considerations premised, concerning the aforesaid people called Quakers), unto the supreme authority of England, humbly craving their advice and order, how to carry ourselves in any further respect towards those people—that therewithal there may be no damage, or infringement of that chief principle in our charter concerning freedom of conscience. And we also are so much the more encouraged to make our addresses unto the Lord Protector, for his highness and government aforesaid, for that we understand there are, or have been, many of the aforesaid people suffered to live in England; yea, even in the heart of the nation. And thus with our truly thankful acknowledgments of the honourable care of the hon-

oured gentlemen, Commissioners of the United Colonies, for the peace and welfare of the whole country, as is expressed in their most friendly letter, we shall at present take leave and rest. Yours, most affectionately desirous of your honours and welfare

“JOHN SANDFORD,

“Clerk of the Assembly.

“From the General Assembly of the Colony of Providence Plantation,

“To the much honoured John Endicott, Governor of Massachusetts. To be also imparted to the honoured Commissioners of the United Colonies at their next meeting; these.”

✧ The General Assembly of Rhode Island, feeling that it was being criticised for extending toleration to the Quakers, considered it advisable to acquaint their representatives in England with the situation, and the following is an extract from the letter:

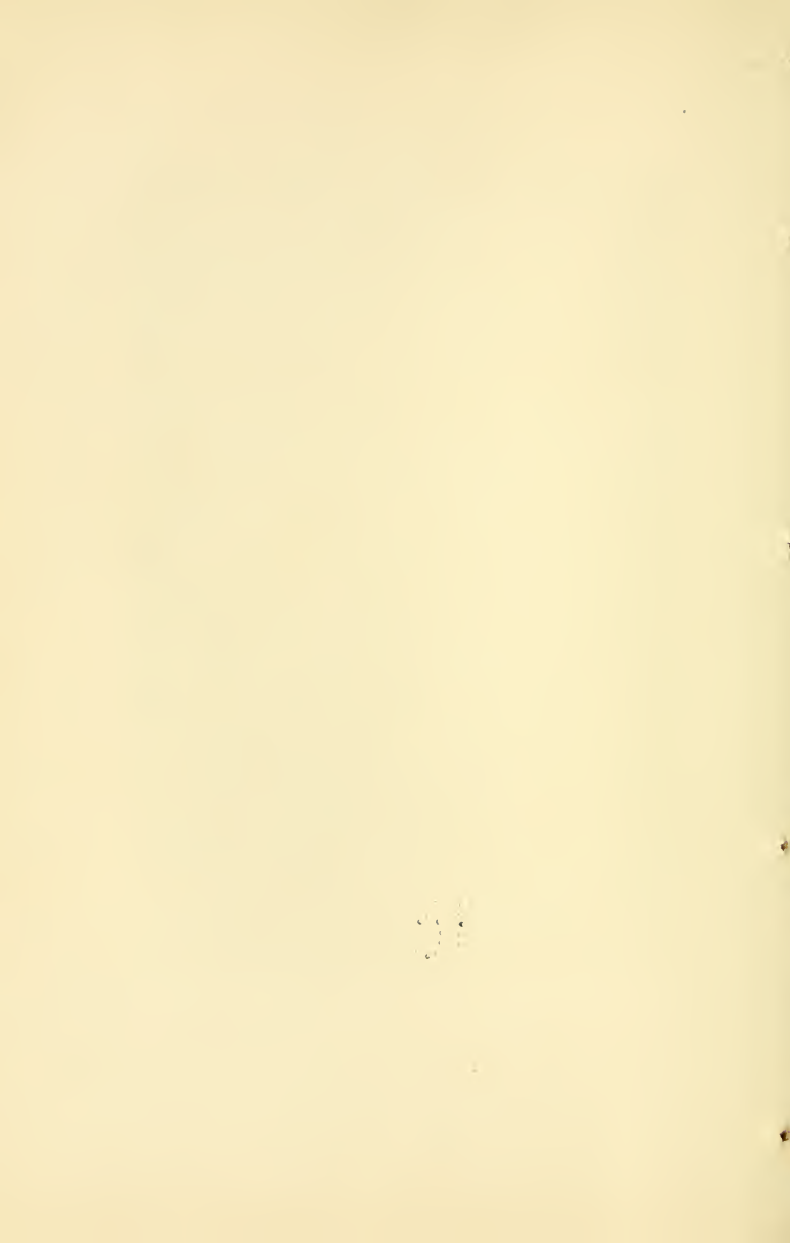
“The last year we had laden you with much employment, which we were then put upon, by reason of some too refractory among ourselves; wherein we appealed unto you for your advice, for the more public manifestation of it with respect to our superiors. But our intelligence it seems fell short, in the great loss of the ship, which is conceived here to be cast away. We have now a new occasion, given by an old spirit, because of a sort of people, called by the name of Quakers, who are come amongst us, and have raised up divers, who seem at present to be of their spirit, whereat the colonies about us seem to be offended with us, because the said people have their liberty amongst us, as entertained into our houses, or into our assemblies. And for the present, *we have no just cause* to charge them with the breach of the civil peace; only they are constantly going forth among them about us,

and vex and trouble them in point of their religion and spiritual state, though they return with many a foul scar on their bodies for the same. And the offense our neighbors take against us is, because we take not some course against the said people, either to expel them from among us, or take such courses against them as they themselves do, who are in fear lest their religion should be corrupted by them. Concerning which displeasure that they seem to take it was expressed to us in a solemn letter, written by the Commissioners of the United Colonies at their sitting, as though they would bring us in to act according to their scantling, or else take some course to do us greater displeasure. A copy of which letter we have herewith sent unto you, wherein you may perceive how they express themselves. As also we have herewith sent our present answer unto them, to give you what light we may in this matter. There is one clause in

their letter, which plainly implies a threat, though covertly expressed.

"Sir, this is our earnest and present request unto you in this matter, as you may perceive in our answer to the United Colonies, that we fly, as to our refuge in all civil respects, to his highness and honourable council, as not being subject to any others in matter of our civil state; so may it please you to have an eye and ear open in case our adversaries should seek to undermine us in our privileges granted unto us, and to plead our case in such sort as we may *not be compelled to exercise any civil power over men's consciences, so long as human orders, in point of civility, are not corrupted and violated*, which our neighbors about us do frequently practice, *whereof many of us have large experience, and do judge it to be no less than a point of absolute cruelty.*"

L. of C.



CHAPTER IX.

CHRISTOPHER HOLDER IN SALEM.

Entertained by Lawrence and Cassandra Southwick.—Speaks in the Old First Church.—Attacked by Puritan Official.—Saved by Samuel Shattuck (the King's Messenger).—In Jail at Boston.

It will be seen that the labors of Christopher Holder at this time were the cause of much excitement, and as he moved northward this increased, culminating in acts which disgrace the pages of the colonies' history. It would appear that, in passing from Sandwich, Holder and Copeland held services and made converts in all the towns—Plymouth, Duxbury, Mansfield, Dedham, Charleston, Cambridge and Lynn—and about the 15th of July they reached Salem, Christopher Holder being invited to make his home during his visit at the house of Lawrence and Cassandra

Southwick,* an act of hospitality which ultimately caused the death of these sincere Friends in their banishment at Shelter Island.

The two missionaries held a series of meetings and made many converts in Salem. From Norton's "Ensign" this joint reference is made to their ministry here: "Having obtained mercy from God and being baptized in his covenant Jesus Christ we (Christopher Holder and John Copeland) preached freely unto them the things we had seen and heard, and our hands had handled, which as an engrafted word took place in them, such as never can be routed out, so that our hearers in a short time became our fellow sufferers." On the 21st of July, 1657, Christopher Holder entered

*As seen in the appendix a descendant of Christopher Holder, William Penn Holder, brother of Francis T. Holder, married a descendant of Lawrence and Cassandra Southwick in the 19th century, about one hundred and seventy-four years later. See Whittier's poem, "Cassandra Southwick."



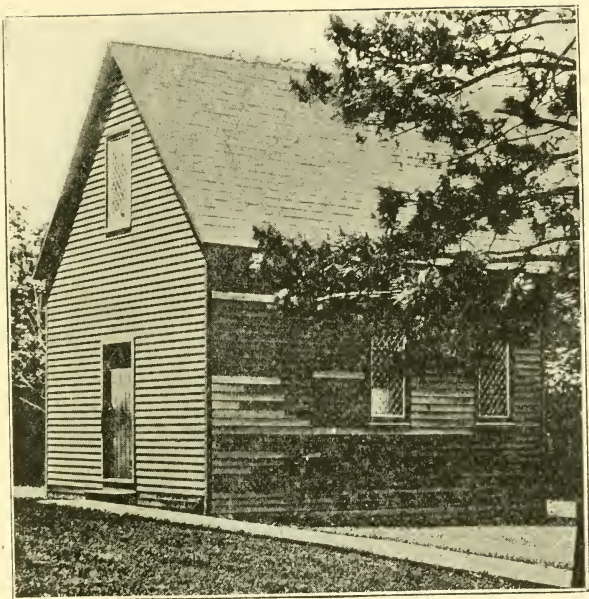
William Penn Holder and wife (from an old daguerreotype). Mrs. Holder was a descendant of Cassandra Southwick.



the First Church, of Salem, which now stands in the rear of Essex Institute. [The author unlocked the ancient door and entered the building in 1901, just two hundred and forty-four years later.] Holder listened to the sermon, and when the priest had concluded and the time had arrived for laymen to speak, if they so desired, he rose and addressed the congregation. His fame had preceded him, and many desired to hear him; but Salem was the home of Governor Endicott, the hot-bed of irrationalism, and the priest uttered so vigorous a protest that his partisans were aroused to "much fury," and as Holder disregarded the interruptions and continued, one of the commissioners sprang forward, seized him by the hair and jerked him violently backward, at the same time attempting to force a handkerchief or a glove into his mouth.

This sudden and cowardly attack from behind aroused intense excitement. The

members of the congregation started to their feet, some protesting, others encouraging the commissioner, who dragged the unresisting Quaker toward the door, still endeavoring to choke him. Believing that Holder was in danger of his life, one man braved public sentiment and barred the way, tearing the commissioner's arm from the minister's throat, and vigorously protested against the injustice of the "furious" action of the commissioner against a defenseless man. This was Samuel Shattuck, of Salem, whose descendants still live there, and who are by marriage connected with the descendants of Christopher Holder in the present century. This incident is dwelt upon by all contemporary and later writers—Norton, Bishop, Sewell, Bowden, Whittier and others, hence has attained historical significance, and was the beginning of a series of outrages which disgraced New England during the following years. So intense was the feeling aroused



First Church, Salem, where Christopher Holder preached, 1657.

against Samuel Shattuck for attempting to defend Christopher Holder that he was arrested at once, on the charge of "being a friend to the Quakers." Holder was also arrested, and the following day they were sent to Boston. They were examined separately, Bellingham, deputy governor, and Rawson, Endicott's secretary, examining Holder, while the elder and deacon of the place examined Shattuck, hoping to detect them making different statements. "But," wrote the prisoners, "we abiding in the truth, spake one thing, so that they had no advantage against us, neither could take hold of anything we had spoken."

Bellingham, disappointed at not tripping them, said "that their answers were elusive, and that the devil had taught them a deal of subilty." Christopher Holder and John Copeland were now brought before Governor Endicott, and, after the farce of a trial had been undergone, they were sentenced according to the laws

which had been passed for their benefit the previous year, to "receive thirty lashes." The sentence was carried out on Boston Common, the public executioner being the agent. The prisoners' backs were bared and their arms bound to a post. The executioner, in the language of Bishop, used a three-corded knotted whip, and to make sure of his blows, measured his ground "and fetched his blows with all his might." Thirty stripes were given, until the backs of the men were cut and streaming with blood that made them horrible spectacles, yet not a groan or word of reproach came from their lips. So terrible was the punishment inflicted that the spectators were horrified, and one woman, according to Sewell, "fell as dead." "Torn and lacerated," says Bowden, "they were conveyed to their prison cell. Here, without any bedding, or even straw, to lie upon, the inhuman gaoler kept them for three days, without food or drink, and in

this dismal abode, often exposed to damp and cold, were these faithful men confined for the space of nine weeks." "We may wonder," continues Bowden, in his History of Friends, "that under such aggravated cruelties their lives were spared, but He for whose holy cause they thus suffered was near at hand to support and console them. His ancient promise was fulfilled in their experience, and they rejoiced in the comforting assurance of His living power."

Such were the conditions of religious liberty in Boston two hundred and forty-four years ago. Samuel Shattuck was imprisoned, but was finally released on giving a bond of twenty pounds to answer the charge, "and not to assemble with any of the people called Quakers at their meetings." We next hear of him as a convert to the doctrine of the Friends, and he became a staunch friend of Christopher Holder. He lies in the Salem burying

ground, and upon the ancient, half-buried headstone is the following inscription, which the author copied from the records of inscriptions in the Boston Library:

“Here lyeth buried ye body of Samuel Shattuck aged 69 years, who departed this life in ye sixth day of June 1689. He was present at ye Friends meeting when Christopher Holder attempted to speak, and he endeavored to prevent their thrusting a handkerchief into Holder’s mouth lest it should have choked him, for which attack he was carried to Boston and imprisoned, until he had given bond to answer at the next court and not to come to any Quaker meeting.”

Wishing to see the grave of this brave man—it required something more than bravery to take the stand he did—the author went to Salem in 1901 and made a careful search of all the burying grounds, and finally found it in Charter Street. The name and date were distinct, but the stone



Grave of Samuel Shattuck, "The King's Messenger," Salem, Mass.

was more than two-thirds buried, evidently having sunk into the grave, hence the long inscription could not be seen. By the courtesy of W. J. Stickney a photograph is here shown of the stone to the memory of this good man and true.

Alarmed at the rapid increase among Friends, the priests and others went to the greatest extremes to arouse public prejudice against the prisoners. They endeavored to inflame the public by stating that Christopher Holder and his friend were possessed with devils, and the most exaggerated stories were related by talebearers and gossipmongers of the city, much to their discredit, resulting in arousing the masses against them. Bowden says: "The distorted views of Quaker tenets, which were industriously circulated throughout New England in justification of the cruelties practiced, could scarcely fail to produce such a result. In the American colonies, as well as in England, calumny and

misrepresentation were too generally favorite weapons of the enemies of the Society."

While lying almost helpless in jail, Christopher Holder replied to the charges of the enemies of Friends in a document* that, in its dignified language and its fervor and spirit, takes place as the most prominent document issued in America up to this time. It was the religious declaration of independence of America, and, singularly enough, recalls the famous political document issued in 1776. Bowden says: "The document issued, an imperfect copy of which has been preserved, is rendered the

*As the original Declaration of the Society of Friends (the first in England being dated 1658) this is a most interesting and valuable historical document. The author regrets that all efforts to obtain the original have failed. The latter document in some way found its way into the hands of a distant relative of Gould Brown, of Lynn, whose ancestors were Friends of Pembroke, Plymouth Co., Mass., and through him a copy reached Bowden, the historian, to whom the author is indebted.

more interesting as being, it is believed, the first written exposition of the doctrinal views of the Society, and containing, as it does, clear evidence of the soundness of the views of our early Friends, it is additionally valuable. The name of Richard Doudney on the declaration is explained by the fact that he was thrown into jail while they were there, and, with John Copeland, signed the declaration, which is given in the following chapter.



CHAPTER X.

CHRISTOPHER HOLDER'S DECLARATION OF FAITH.

A Remarkable and Original Document.—First Paper of the
Kind Either in England or America.—Written in
Boston Jail and Signed by His Fellow
Prisoners.

“A DECLARATION of Faith, And an exhortation to Obedience thereto, issued by Christopher Holder, John Copeland and Richard Doudney, while in Prison at Boston in New England, 1657.

“Whereas, it is reported by them that have not a bridle to their tongues, that we, who are by the world called Quakers, are blasphemers, heretics, and deceivers; and that we do deny the Scriptures, and the truth therein contained: therefore, we, who are here in prison, shall in a few words, in truth and plainness, declare unto all peo-

ple that may see this, the ground of our religion, and the faith that we contend for, and the cause wherefore we suffer.

“Therefore, when you read our words, let the meek spirit bear rule, and weigh them in the balance equal, and stand out of prejudice, in the light that judgeth all things, and measureth and manifesteth all things.

“As (for us) we do believe in the only true and living God, the Father of our Lord Jesus Christ, who hath made the heavens and the earth, the sea and all things in them contained, and doth uphold all things that he hath created by the word of his power. Who, at sundry times, and in divers manners, spake in times past to our fathers by the prophets, but in these last days he hath spoken by his Son, whom he hath made heir of all things, by whom he made the world. The which Son is that Jesus Christ that was born of the Virgin; who suffered for our offenses, and is risen

again for our justification, and is ascended into the highest heavens, and sitteth at the right hand of God the Father. Even in him do we believe; who is the only begotten Son of the Father, full of grace and truth: And in him do we trust alone for salvation; by whose blood we are washed from sin; through whom we have access to the Father with boldness, being justified by faith in believing in his name. Who hath sent forth the Holy Ghost, to wit, the Spirit of Truth, that proceedeth from the Father and the Son; by which we are sealed and adopted sons and heirs of the kingdom of heaven. From the which Spirit, the Scriptures of truth were given forth, as, saith the Apostle Peter, 'Holy men of God spake as they were moved by the Holy Ghost.' The which were written for our admonition, on whom the ends of the world are come; and are profitable for the man of God, to reprove, and to exhort, and to admonish, as the Spirit of God bringeth

them unto him, and openeth them in him, and giveth him the understanding of them.

“So that before all (men) we do declare that we do believe in God the Father, Son, and Holy Spirit, according as they are (declared of in the) Scriptures; and the Scriptures we own to be a true declaration of the Father, Son and Spirit; in (which) is declared what was in the beginning, what was present, and was to come.

“Therefore, all (ye) people in whom honesty is, stand still and consider. Believe not them who say, Report, and we will report it—that say, Come, let us smite them with the tongue; but try all things, and hold fast that which is good. Again we say, take heed of believing and giving credit to reports; for know that the truth in all ages of the world, hated, persecuted, and imprisoned, under the name of heretics, blasphemers, and”

(Here part of the paper is torn off, and it can only be known, by an unintelligible

shred, that fourteen lines are lost. We read again as follows:)

“that showeth you the secrets of your hearts, and the deeds that are not good. Therefore, while you have light, believe in the light, that ye may be children of light; for, as you love it and obey it, it will lead you to repentance, bring you to know Him in whom is remission of sins, in whom God is well pleased; who will give you an entrance into the kingdom of God, an inheritance amongst them that are sanctified. For this is the desire of our souls for all that have the least breathings after God, that they may come to know Him in deed and in truth, and find his power in and with them, to keep them from falling, and to present them faultless before the throne of his glory; who is the strength and life of all them that put their trust in Him; who upholdeth all things by the word of his power; who is God over all, blessed for ever. Amen.

“Thus we remain friends to all that fear the Lord; who are sufferers, not for evil doing, but for bearing testimony to the truth, in obedience to the Lord God of life; unto whom we commit our cause; who is risen to plead the cause of the innocent, and to help him that hath no help on the earth; who will be avenged on all his enemies, and will repay the proud doers.

“CHRISTOPHER HOLDER,

“JOHN COPELAND,

“RICHARD DOUDNEY,

“From the House of Correction the 1st of the Eighth Month, 1657, in Boston.”

CHAPTER XI.

ENDICOTT'S CRUELITIES.

Determines to Rid the Colony of Quakers.—Christopher Holder
Beaten and Scourged.—Given 357 Lashes in Seven Weeks.
—Law for Boring the Tongues of Quakers.

IN addition to the foregoing Declaration of Faith, a paper was prepared by the Friends, probably written by Christopher Holder, who was a highly educated man of known literary tastes, bearing upon the "Persecuting Spirit exhibited in New England with warning to those who are indulging therein." This document appears to have aroused Endicott to a "fury." Summoning them when the paper was found to have been circulated, he demanded whether they acknowledged it, and, upon receiving their affirmation, burst into a tirade of invective, telling them "that they deserved to be hanged for writing it," and,

says Bowden, "if he had possessed the power to execute his desires, the gibbet on Boston Common would, in all probability, soon have terminated the labors of these good men." Endicott and Bellingham, his deputy, now determined to rid the colony of the Quakers, and began a series of cruelties and tortures that savor of the Inquisition. An order was issued that "all Quakers in jail should be severely whipped twice a week," the punishment to begin with fifteen lashes and to increase the number by three at every successive application of the degrading sentence. Holder received thirty lashes at first; then for seven weeks they received this sentence, the punishment being as follows: First week (original punishment), thirty lashes; third week, thirty-three lashes; fourth week, thirty-nine lashes; fifth week, forty-five lashes; sixth week, fifty-one lashes; seventh week, fifty-seven lashes; eighth week, sixty-three lashes; ninth week, sixty-nine

lashes or, in the course of seven weeks, omitting the two during which they were not whipped, Holder received three hundred and fifty-seven lashes with the triple-knotted cord. Copeland received the same, and, in all probability, Doudney, though the records do not mention it; yet nowhere is it shown that these ministers uttered a word of complaint at their sufferings.

This was but the beginning of Endicott's crusade against the Quakers. He now issued what is known as the "tongue-boring" law, in which it was stated that for a third offense, the crime consisting of entering the city of Boston or the colony of Massachusetts, the Quaker should have his or her tongue bored through with a hot iron. The following is a copy of the document, from the Colonial Records, which was passed in August, 1657, and issued by Secretary Rawson October 14th:

“As an addition to the late order, in reference to the coming, or bringing in any of the cursed sect of the Quakers into this jurisdiction, It is ordered, that whosoever shall from henceforth bring, or cause to be brought, directly or indirectly, any known Quaker or Quakers, or other blasphemous heretics into this jurisdiction, every such person shall forfeit the sum of £100 to the country, and shall, by warrant from any magistrate, be committed to prison, there to remain, until the penalty be fully satisfied and paid; and if any person or persons within this jurisdiction, shall henceforth entertain or conceal any Quaker or Quakers, or other blasphemous heretics (knowing them to be so) every such person shall forfeit to the country forty shillings for every hour’s concealment and entertainment of any Quaker or Quakers, &c., and shall be committed to prison till the forfeitures be fully satisfied and paid: And it is further ordered, that if any Quaker or

Quakers shall presume (after they have once suffered what the law requireth) to come into this jurisdiction, every such male Quaker shall, for the first offence, have one of his ears cut off, and be kept at work in the house of correction, till he can be sent away at his own charge; and for the second offence, shall have his other ear cut off, and be kept at the house of correction as aforesaid. And every woman Quaker that hath suffered the law here, that shall presume to come into this jurisdiction shall be severely whipped, and kept at the house of correction at work, till she be sent away at her own charge; and so also for her coming again, shall be used as aforesaid: And for every Quaker, he or she, that shall a third time offend, they shall have their *tongues bored through with a hot iron*, and kept at the house of correction close to work till they be sent away at their own charge. And it is further ordered, That all and every Quaker, arising from amongst

ourselves, shall be dealt with and suffer the like punishment, as the law provides against foreign Quakers.

“EDWARD RAWSON, *Secretary*.

“Boston, 14th day of October, 1657.”

The repeated whippings to which Christopher Holder and John Copeland were subjected in the jail, the barbarous sentence being carried out twice a week, as described, did not fail to arouse sentiments of horror and repugnance among the more intelligent of the Puritans, and a reaction set in, the murmurings growing so loud and deep that, after subjecting the Quakers to nine weeks of torture, Endicott was alarmed and ordered their release. The 24th of September they were discharged and taken before the governor for final sentence. The tongue-boring law was read to them, and they were duly banished from the colony.

While Holder and Copeland were undergoing the weekly beatings, the jail had re-

ceived several accessions. Previous to the scene at the First Church, where Christopher Holder was attacked and rescued by Samuel Shattuck, he had been, as we have seen, hospitably entertained by Lawrence and Cassandra Southwick, people of repute in the town, described by Bishop as "an aged and grave couple." When this was discovered, they were arrested and thrown into jail with Christopher Holder and John Copeland, where Richard Doudney soon joined them, and later Mary Clark, who had come from London to protest against the outrages perpetrated against the Quakers. The friendship of the Southwick family for Holder caused them to fall under the ban of Governor Endicott, and they were ultimately driven out of the colony. Lawrence Southwick was released, but upon Cassandra, when searched in the jail, was found the Declaration of Faith by Christopher Holder, and their later warning, and, for

the crime of possessing these papers, this infirm woman was detained in prison for seven weeks and, according to Gough, both were whipped, while, according to Sewell, they were deprived of all their property. Mary Clark was given twenty stripes with three cords upon her naked back. Sewell adds: "The cords of these whips were commonly as thick as a man's little finger, having some knots at the end, and the stick was sometimes so long that the hangman made use of both his hands to strike the harder." Governor Endicott even vented his rage upon the children of the entertainers of Christopher Holder as well. They were evidently watched, it being suspected that the family had joined the Friends, which was undoubtedly true, and the first time that Daniel and Provided, the son and daughter of Lawrence and Cassandra Southwick, remained away from church, they were arrested and fined £10 each for non-attendance.

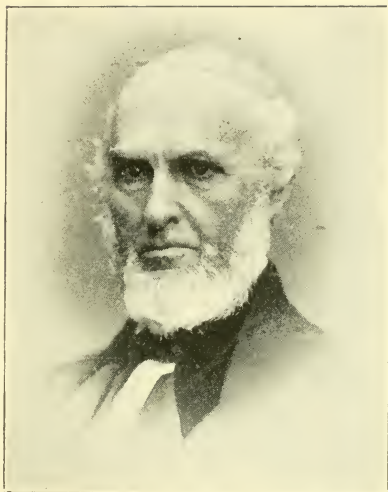
This they could not pay, whereupon Endicott, determined not only to rid the colony of Christopher Holder, but of any who had befriended him, ordered the brother and sister to be sold as slaves. The general court of Boston issued the following order in May, 1659, and it may be seen on the colonial records, bearing the name of Edward Rawson:

“Whereas, Daniel Southwick and Provided Southwick, son and daughter of Lawrence Southwick, absenting themselves from the public ordinances, having been fined by the courts of Salem and Ipswich, pretending they have no estates, and resolving not to work: The court, upon perusal of a law which was made upon account of debts, in answer to what should be done for the satisfaction of the fines resolves, That the treasurers of the several counties, are and shall be fully empowered to sell the said persons to any of the Eng-

lish nation at Virginia or Barbadoes, to answer the said fines."

The attempt was made to carry out this sentence, but, to the honor of the race, no one could be found in the colony of Massachusetts who would be a party to Endicott's malice, nor could a ship captain be discovered in any port who would on any terms carry the English free man and woman to slavery. This remarkable incident is introduced because it was a direct result of the friendship of Christopher Holder, which Endicott made a blight upon all who were its recipients, and because, in the nineteenth century, a descendant of Cassandra Southwick married a descendant of Christopher Holder—William Penn Holder. The poem, "Cassandra Southwick," by Whittier, himself a kinsman of the Holders, is a familiar one.

To return to Christopher Holder again, we find the jail empty. Cassandra Southwick was released and sent home; Holder,



John Greenleaf Whittier.

John Copeland, Richard Doudney and Mary Clark, banished. Christopher Holder took passage for England, and from there sailed to the West India Islands and traveled extensively; but his heart was in the work in the colony of Massachusetts, where the martyrdom of Friends was still going on. In 1658 George Fox received a letter from him, dated Barbadoes, stating that he had sailed from that port in February for Rhode Island, via Bermuda. To return now meant not only the scourge, but worse—the loss of an ear, the brand, or a hot iron thrust through the tongue; yet this remarkable man, determined to again force his way into the Puritan stronghold. In the meantime, his former companion, John Copeland, had also decided to return, and, with William Brend, entered the colony of Plymouth. Here they found friends at court in the persons of Magistrates James Cudworth and Timothy Hatherly, of Scituate, who not only re-

fused to prosecute them, but allowed them to hold meetings at their house, and on their departure gave them the following pass:

“These are, therefore, to any that may interrupt these two men in their passage, that ye let them pass quietly on their way, they offering no wrong to any.

“TIMOTHY HATHERLY.”

Despite this, the Friends were arrested in Boston. Brend was held and suffered untold tortures, being beaten so that he was given up as dead. John Copeland was released and went to Connecticut. Then, learning that Christopher Holder had landed in Rhode Island, he joined him, and the two friends passed eastward to Plymouth.

There were now fifteen Friends laboring in New England, the original eleven who had crossed the ocean in the “Woodhouse” with Holder, and Mary Dyer, of Rhode

Island, John Rous, William Leddra and Thomas Harris, of Barbadoes. This force and their converts were opposed to all New England. The people were stirred as never before, and the Quakers were constantly entering Boston. As soon as one party was beaten, another appeared, and the Puritans wondered that these men could submit to such torture without complaint. On the 15th of April, 1658, Christopher Holder and John Copeland left Rhode Island, and on the 23d they attended a meeting of Friends at Sandwich, where they were promptly arrested by the marshal. The latter officer had received strict orders from Governor Endicott to enforce the laws, and to banish all Quakers without delay; and should they return, the selectmen were ordered to see that they were whipped.

The ministers were ordered to leave, but Christopher Holder replied that "if they felt it to be the will of their divine master, they

would do so, but on no other ground could they promise to leave Sandwich." The marshal then notified the selectmen that it was their duty to act, but they refused, whereupon he seized the two Quakers and marched them to Barnstable—a singular procession, as many of the converts of Holder and his friend insisted on following, that they might "cheer their brethren in bonds." The following are the names of some of the original eighteen families who became Friends, and doubtless many of them followed Christopher Holder and saw him scourged at Barnstable. They were Thomas Ewer, Robert Harper, Joseph Allen, Edward Perry, George Allen, William Gifford, William Newland, Ralph Allen, Jr., John Jenkins, Henry Howland, Ralph Allen, Sr., Thomas Greenfield, Richard Kirby, William Allen, Daniel Wing, Peter Gaunt, Michael Turner, John Newland, Mathew Allen, all of whom, in 1658, were

fined from ten to one hundred pounds for refusing to take the oath. Nearly all are represented in Sandwich or vicinity to-day. A Mrs. Ewer is at the Friends' School in Providence; a Wing still lives in the old Wing homestead; the Howlands settled in New Bedford, and are prominent Friends to-day; the Allens are a distinguished family in New England; and so with the others, the descendants in 1901 being in many instances still Friends, worthy descendants of the early martyrs.

The Barnstable magistrate was heartily in accord with the marshal, and, after going through the form of an examination, he undertook the office of executioner, bound the prisoners to a post in an out-house, and, with their friends as "ear and eye witnesses to the cruelty," administered thirty-three lashes, cutting their naked backs until they ran with blood. The day following the whippings, when the victims

were better able to travel, they were taken to Sandwich and released, traveling to Rhode Island, doubtless to recover from their wounds among staunch friends.

CHAPTER XII.

REFUGE IN RHODE ISLAND.

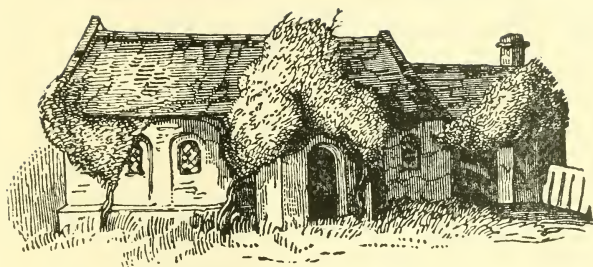
Christopher Holder Meets His First Wife.—Return to Boston.
Banished on Pain of Death.—Ear Cut Off
on Boston Common.

CHRISTOPHER HOLDER, seriously injured by his repeated beatings, found refuge in the home of Richard and Katherine Scott, Friends, or Quakers, of Providence, who tenderly cared for him until he regained his health, and not long after we learn that he was engaged to Mary Scott, a daughter of the family. The Scotts were influential people in the colony of Rhode Island, and were early converts to the religious convictions of Christopher Holder. Bishop says that Katherine Scott was a “grave, sober, ancient woman, of blameless conversation and of good education and circumstances,” and Hutchinson, the historian, states that

she was "well bred, being a minister's daughter in England, though a Quaker by conviction." Her sister was the famous Anne Marbury Hutchinson, the leader of the Antinomians in Boston, who, with her brother, John Wheelright, was banished from Massachusetts in 1637, and who was killed by the Indians at Hell Gate, N. Y., in 1643. The husband, Richard Scott, was a man of wealth and influence in the colonies. Norton says: "Her husband, Richard Scott, and eight or nine of her children also became convinced of our convictions." "The power of God," writes John Rous, "took place in all their children" (Norton's Ensign), and, according to Bowden, one of the daughters spoke as a minister, although but eleven years of age. In a biography of Mary Dyer by Horatio Rogers, associate justice of the Supreme Court of Rhode Island, 1896, a relative of Christopher Holder by marriage, is found the following reference to this family, into

which Christopher Holder married: "The Scott family were staunch Quakers and very friendly with Mary Dyer." Still another daughter, Hannah Scott, married Walter Clarke, a young Quaker, and for a number of years governor of Rhode Island, and it is from her that the author (Horatio Rogers) is descended. Mrs. Katherine Scott's father was the Rev. Francis Marbury, of London, and her mother was sister of Sir Erasmus Dryden, Bart., grandfather of the poet. Such was the family into which Christopher Holder married, and in which we now find him recovering from his last scourging at Barnstable. It is difficult for the reader in the twentieth century to realize the zeal which actuated these Quaker martyrs, which made them eager and willing to face death, branding and nameless tortures in emulation of Him who died upon the cross to save sinners. It was this sentiment which supported them. If Christ gave His life to save the

world, how then could his followers refuse to sacrifice their lives in His cause? Such was the philosophy of Christopher Holder and his friends, who now carried on this most unequal warfare against the religious tenets of the Puritans. Says Associate Justice Rogers, of the Supreme Court of Rhode Island: "Massachusetts law-makers did not reckon upon the existence of a zeal, a courage, a heroism, call it what you will, that would break down and triumph over their determination, which was well nigh relentless. They had never seen a self-sacrifice that conquered by its very submissiveness, and overwhelmed persecutors by a surfeit of victims offering themselves for sacrifice. The Quakers," he continues, "were absolutely fearless. They counted their lives as nothing in upholding their views, and they not only did not avoid martyrdom, but they studiously courted it; and therein lay their power and the secret of their final triumph."



Friends' Meeting House at Owstwick (Holderness), England, where
Christopher Holder and George Fox preached.

News from Boston was not wholly reassuring. Humphrey Norton, William Brend, John Rous and others were being brutally beaten and treated there, and a new law had been enacted to the effect that if Quakers in jail would not work, they were to be whipped regularly twice a week, the first whipping to be with ten strokes, the second with fifteen, and every subsequent whipping with an addition of three "until further orders," the victims to which other than the above being William Leddra, afterwards hung by order of Endicott, and Thomas Harris. This brutality so aroused the people that their fines were raised by public subscription, and the four Friends sent to Providence. When they reached Rhode Island, Christopher Holder was just convalescent after his Barnstable scourging, and, as Boston was now left without any Friends to carry on the work, he decided to go there, with John Cope-land, who arrived in Providence about this

time. The two men well knew what was before them. They might, according to the edict, lose an ear, be branded, perhaps whipped to death after the manner of John Brend, but all this had no terrors for them, and on the 3d of June, 1658, they left Providence, soon reaching Dedham. Before they had an opportunity to preach, the emissaries of Endicott heard of their presence, arrested them and sent them to Boston, where they were at once carried to the house of Governor Endicott, who flew into a violent rage upon seeing and recognizing them as the ministers who had repeatedly defied him. "You shall have your ear cut off," he shouted. "That men who had been imprisoned," says Bowden, "and whipped and banished for their religious opinions, should still persist in the advocacy of them, with the certainty of incurring increased severities, was what the darkened mind of Endicott could not comprehend." The scene must have been a

striking one. The manacled Quakers standing by the officers, cool, perfectly at their ease, regardless of abuse, accepting everything as a part of their work without complaint. Their very equipoise was maddening to the narrow-minded man who was their superior by virtue of his office, their inferior in intelligence or breeding. He vainly endeavored to extort from them some remark which might be used against them. "What! You remain in the same opinion you were before?" he cried, wondering, despite his rage, what manner of men these were. "We remain in the fear of the Lord," responded Holder. "Why do you return?" then asked Governor Endicott; "you know the law." "The Lord God hath commanded us, and we could not but come," replied Christopher Holder. "The Lord command you to come?" exclaimed the governor; "it was Satan;" and, turning to Rawson, his secretary, he directed that the following order

should be made out, here copied from Besse:

“To the Keeper of the House of Correction:

“You are by virtue hereof, required to take into your custody the bodies of Christopher Holder and John Copeland, and them safely to keep close to work, with prisoners’ diet only, till their ears be cut off; and not suffer them to converse with any, while they are in your custody.

“EDWARD RAWSON, *Secretary.*”

The ministers were thrust into a noisome jail, and for three days the jailer starved them because they would not work. A few days later they were joined by their friend, John Rous, who had been arrested. The Court of Assistants assembled in Boston the 7th of July, 1658, and the three friends were taken, manacled, before it and subjected to a long and rigorous questioning as to why they had returned. They were then remanded, and again taken be-

fore the court to receive sentence, which was that each should have the right ear cut off, a degrading punishment, originally devised by the Star Chamber, in England, which, in 1634, ordered that William Pynne, Henry Burton and Dr. Bostwick should have their ears cut off at a scaffold in Palace Yard, Westminster, an order which was carried out against these Puritans, who now applied the same treatment to the Quakers.

The sentence created intense excitement in Boston. Many began to feel that the charges against the Quakers were unjust and without reason, also many converts had been made, both factions forming the nucleus of an anti-Puritan party. As the news was spread broadcast and reached Rhode Island, Friends at once started for Boston to protest against the injustice and to give the victims their moral support. Among them were Cassandra and Lawrence Southwick, Samuel Shattuck, who

had entertained Christopher Holder, William Newland and others of Sandwich. Among the women who came to Boston was Katherine Scott, of Providence, who had so recently entertained Christopher Holder. She created much excitement by her bold advocacy of the prisoners, her influence and position in the colony of Rhode Island being well known. She went before Endicott and remonstrated with him on "this barbarous act," and was detained as a prisoner for her temerity and subjected to a rigorous examination, during which she was told that "they were likely to have a law to hang her if she came there again." To which she replied, "If God calls us, woe be to us if we come not, and I question not but He whom we love, will make us not count our lives dear unto ourselves for the sake of His name." To which Endicott replied, "And we shall be as ready to take away your lives, as ye shall be to lay them down." She was released, with a warning.

In the meantime, Christopher Holder announced to the court that he wished to appeal to Oliver Cromwell against its decision, to which reply was made that if they opened their mouths again the gag would be applied.

On the 17th of July the sentence was to be carried out, and, hearing it was to be enforced privately by their executioner in the jail, Katherine Scott made another protest, saying that "It was evident they were going to act the works of darkness or else they would have brought them forth publicly and have declared their offence that others may hear and fear." The truth was that so hostile had the public become at these exhibitions, that Endicott feared to risk a public execution; hence it was carried out in private. But Katherine Scott had protested too much. She was arrested for this last offense, committed to prison, and given ten stripes with the knotted cord at the hands of the executioner—

an act which aroused the greatest feeling in the colony of Rhode Island. On the 17th of July, Christopher Holder, John Rous and John Copeland had their right ears cut off by the hangman, and, as they stood bleeding, the latter asked if they repented and how they liked it. Their reply was, "In the strength of God we suffered joyfully, having freely given up not only one member, but all, if the Lord so required, for the sealing of our testimony which the Lord hath given us." Sewell gives the following account of the incident:

"To the marshal-general, or to his deputy: You are to take with you the executioner, and repair to the house of correction, and there see him cut off the right ears of John Copeland, Christopher Holder, and John Rous, Quakers; in execution of the sentence of the court of assistants, for the breach of the law, entitled Quakers.

" 'EDWARD RAWSON, *Secretary.*'

“Then the prisoners were brought into another room, where John Rous said to the marshal, ‘We have appealed to the chief magistrate of England.’ To which he answered, he had nothing to do with that. Holder said, ‘Such execution as this should be done publicly, and not in private: for this was contrary to the law of England.’ But Captain Oliver said, ‘We do it in private to keep you from tattling.’ Then the executioner took Holder, and when he had turned aside his hair, and was going to cut off his ear, the marshal turned his back on him, which made Rous say, ‘Turn about and see it; for so was his order.’ The marshal then, though filled with fear, turned and said, ‘Yes, yes, let us look on it.’ Rous, who was more undaunted than his persecutor, suffered the like, as well as the third, and they said, ‘Those that do it ignorantly, we desire from our hearts the Lord to forgive them; but for them that do it maliciously, let our

blood be upon their heads; and such shall know in the day of account, that every drop of our blood shall be as heavy upon them as a millstone.' Afterwards these persons were whipped again; but, this practice becoming so common in New England as if it was but play, I will not detain my reader with it."

The mutilated ministers, showing no evidence of fear, or that they purposed to change their methods, were detained in jail, and, according to the law, beaten twice a week, finally, after nine weeks of this punishment, being released.

CHAPTER XIII.

BANISHMENT ON PAIN OF DEATH.

Fanatical Puritan Priests.—Norton and Wilson the Cause of
Much of the Sufferings of the Friends.

REV. JOHN NORTON (who, according to Oldmixon, in his "British Empire in America," was at the head of all Quaker suffering in America), a Puritan pastor of the First Church, who had been the bitterest enemy of the Quakers, foreseeing that they would return again, induced the magistrates to pass a still more stringent law; ear-cutting, boring the tongue, branding the hand with H (heretic), the pillory and stocks, the whipping post and banishment, were all too simple for this reverend spirit. The Rev. John Wilson, another pastor of the Boston First Church, of blessed memory, cried, "I would carry fire in one hand and fagots in the other, to burn all the

Quakers in the world. Hang them!" he cried, "or else"—drawing his finger across his throat in a suggestive manner. Such was the strenuous life in Boston in 1658. As a result of the demands of these clergymen of the town, the following act was passed a few weeks after Christopher Holder was released, or on the 20th of October, being evidently designed to end the career of this ecclesiastical knight should he ever return to the colony of Massachusetts. The act, which is a long one, ends as follows: "They shall be sentenced to banishment upon pain of death; and any one magistrate, upon information given him of any such person, shall cause him to be apprehended, and shall commit any such person to prison, according to his discretion, until he come to trial, as aforesaid." "Here," says Sewell, the historian, "ends this sanguinary act, being more like to the decrees of the Spanish Inquisition than to the laws of a reformed Christian magis-

tracy, consisting of such, who, to shun persecution themselves (which was but a small fine for not frequenting public worship), had left Old England."

The reader who has followed the steps of this martyr of the Friends will not believe that Christopher Holder would obey the mandates, often broken, of banishment, or be intimidated by the brutal act passed with so much difficulty. When liberated from jail, his health being impaired, he went south, where he joined William Robinson, described as his loving friend, and, together with Robert Hodgson, they carried on their gospel labors in Virginia and Maryland until early in 1659, when they returned to Rhode Island. It appears from a letter written by Peter Pearson in Plymouth prison, that all the Friends met in Rhode Island, April 9, 1659, to arrange for future work. Christopher Holder and William Robinson had previously decided to go to Boston and vicinity, and Bishop

gives the following reference to the cause of their departure: "In traveling betwixt Newport and the house of Daniel Gould, on Rhode Island, with my dear brother Christopher Holder, the word of the Lord came expressly unto me, and commanded me to pass to the town of Boston, my life to lay down in his will, for the accomplishing of his service; to which heavenly voice I presently yielded obedience, not questioning the Lord."

The journey was soon begun, and, at her earnest solicitation, Christopher Holder allowed Patience Scott, who was later to become his sister-in-law, to accompany them. She was but eleven years of age, yet had developed a remarkable talent for speaking, and seemed possessed of wisdom far beyond her age. Her appearance in Boston, and her subsequent experiences, created a profound sensation.

The three men knew that there could be but one result of their journey. They had

all been banished under pain of death, yet faced it without regret. That they succeeded in avoiding arrest for some weeks is evident, as, in a letter to friends in England, William Robinson mentions having received a letter from Christopher Holder in May, 1659, in which he says, "Was in service at Salem last week, and hath had fine service among Friends in these parts." Their time of freedom was short. Marmaduke Stephenson and William Robinson were arrested; then Patience Scott was jailed for protesting against their sentence, and last, Christopher Holder was apprehended in the streets of Boston and thrown into jail. As a result, the courts, fearing public opinion, sentenced them again, with the exception of Patience Scott, to banishment, under pain of death, giving them the customary beating and a few days in which to leave. But, to the consternation of Endicott and Norton, the Friends paid no attention to the warning. William Robin-

son and Marmaduke Stephenson held many meetings in and about Salem and Lynn, in the fields and by-ways, while Christopher Holder traveled in the north of Massachusetts, then returning to Boston, where he was arrested and thrown into jail in August, 1659. The magistrates were amazed at this utter disregard of the death penalty, and, urged by the Rev. Norton, wholesale arrests were made and preparations for the execution of some of the Quakers begun. Numbers of Friends now came to Boston to see Christopher Holder, among them Hope Clifton, of a well-known Rhode Island family, who later became his second wife. It is she from whom the author is descended. With her came Mary Dyer and Mary Scott. Bowden says: "Mary Dyer, under a feeling of religious constraint, returned to Boston, accompanied by Hope Clifton, a Friend, of Rhode Island. They entered the city the 8th of the eighth month, and on the following

morning proceeded to the gaol to visit Christopher Holder, and were recognized and arrested."

In rapid succession friends of Christopher Holder were thrown into jail—Robert Harper, Daniel and Provided Southwick, Nicholas Upshal. A few days later Robinson and Stephenson came from Salem, heading a remarkable procession of Friends, who accompanied them to witness their execution. They were Daniel Gould, Hannah Phelps, William King, Mary Trask, Margaret Smith and Alice Cowland. "The latter," says Bishop, "brought linen to wrap the dead bodies of those who were to suffer." All these persons were met by the constables, arrested and thrown into jail, the two ministers being loaded with chains. There were now seventeen persons in jail, and Bancroft says, "The Quakers swarmed when they were feared." For some reason, in all probability the fact that his family or connections in England

were of paramount influence with the reigning powers, Governor Endicott found it convenient to omit sentencing Christopher Holder to death, though he had once, if not twice, been banished under pain of death, and had been the recipient of the maximum amount of malignity in the form of every possible indignity and torture; but the other Friends—Stephenson, Robinson and Mary Dyer—were sentenced to death. History has made the story a familiar one. The men were executed on Boston Common and died as brave men, courageous to the last, and to the disgrace of the church, taunted by one of its most despicable representatives in history—the Rev. John Wilson, pastor of the First Church. The men walked to the gallows with their hats on, and this clergyman cried out, according to Sewell, “Shall such Jacks as you come in before authority with their hats on?” And again, as the Friends said their last words, “bade them hold their tongues.” William

Robinson's last words were, "I suffer for Christ for whom I live and for whom I die." Marmaduke Stephenson said, "We suffer not as evil doers, but for conscience sake; this day shall we be at rest with the Lord." And so they died, brave men, battling for one of the purest and most logical religious beliefs known to Orthodoxy. They died like heroes, but their bodies were cast like those of dogs into a pit to lie, a warning to other Quakers. "Protestantism," says Howden, "at least, has not an equal to this atrocious transaction." Mary Dyer, whose descendants are among the honored families of Rhode Island, was reprieved, but upon a second offense was hung. The other Friends with Christopher Holder were kept in jail for two months and then taken before the court for examination. Their sentence was, the men fifteen stripes each; the older women ten stripes each, for which they were stripped in the public streets and beaten before the mob. Alice Cowland,

Hannah Phelps, Hope Clifton and Mary Scott were delivered over to Governor Endicott for admonition, while Christopher Holder for reasons best known to the governor and suggested above, was for the second time banished on pain of death. An order to the court was issued to this effect, of which the following is a copy taken from the Colonial Records, October 18, 1659:

“Whereas, Christopher Holder, a Quaker, hath suffered what the law formerly appointed, after being sent to England without punishment, presumptuously coming into this jurisdiction without leave first obtained, the Court judgeth it meete to sentence him to banishment on pain of death; in case he be found within this jurisdiction three days after the next ship now bound from hence to England be departed from this harbor, and between this and the ship’s departure, with the keeper at his own charge, he shall have liberty one day in a week to go about his business, and in

case he shall choose to go out of this jurisdiction sooner on the penalty aforesaid, he shall by order from the Governor or Deputy-Governor be discharged the prison, so as he stay not above three days after his discharge from the prison in this jurisdiction."

CHAPTER XIV.

CHRISTOPHER HOLDER AGAIN BANISHED.

Leaves for England.—Marries Mary Scott.—Labors in England.—
Appeal to the King.—The King's Messenger.—Samuel
Shattuck and His Return.—Downfall of Endicott.—Respite for the Quakers.

WHEN Christopher Holder was mutilated by having his ear cut off he endeavored to appeal to Cromwell to demand that the laws of England be observed in the colonies, and now it was proposed to make an appeal in person to the king. For this purpose several Friends accompanied the banished man. Among them was his affianced wife, Mary Scott, who had been released from jail and admonished by Governor Endicott. This banishment from the colony was in the nature of a wedding trip, as in June, 1660, Holder was married at

Olveston, near Bristol, England. On the records she is described as "Mary Scott, daughter of Richard and Katherine Scott."

The following is the official record of the marriage from the General Register office, Somerset House, England:

"Christopher Holder of 'Orsott' within the yift of Olveston in the countie aforesaid and Mary his wife formerly called Mary Scott whose dwelling was within the jurisdiction of Boston in New England did take each other to be man and wife that is to say that Christopher Holder did in the public meeting of the people of God held at Olveston in the Countie aforesaid on the 12th day of the 6th month called August in the year 1660 take the aforesaid Mary Scott to be his wife and the said Mary there and then did also take the said Christopher to be her husband and to live together in mutuall love and fellowship in the faith till by Death they were separated."

*Christopher Holder, Samuel Shattuck and several others immediately conferred with George Fox and his friends, and doubtless the American Friend with but one ear had no difficulty in convincing people that the paths of the Quakers in the colonies were not strewn with roses. Grave political changes were now imminent. The Quakers were hoping for the restoration of Charles Stewart, and George Fox, Christopher Holder and other Friends were holding public meetings in various parts of England, often abused and insulted, but yet protected by General Monk, who was then the head of the army. He issued the following order:

*I am indebted to Isaac Sharp, Secretary of the Central Offices of the Society of Friends, of London, Eng., for records of this marriage. On it the residence of Christopher is given as Urcott, Parish of Olveston, County of Gloucester, and the marriage was consummated at Olveston, in the monthly meeting of Frenchay. Mary Scott's residence is given as Boston, New England, and the date of her marriage June 12, 1660.

“ST. JAMES, MARCH 9, 1659-60.

“I do require all officers and soldiers to forbear to disturb the peaceable meetings of the Quakers, they doing nothing prejudicial to the Parliament or commonwealth of England.

“GEORGE MONK.”

That the appeals of the Quakers had some effect is shown from the following extract from Charles Stewart’s famous proclamation from Breda:

“And because the passion and uncharitableness of the times have produced several opinions in religion; by which men are engaged in parties and animosities against each other, which, when they shall hereafter unite, in a freedom of conversation, will be composed, or better understood; we do declare a *liberty to tender consciences*, and *that no man shall be disquieted, or called in question, for differences of opinion in matter of religion*, which do not disturb the peace of the kingdom; and that we shall be ready

to consent to such an act of Parliament, as, upon mature deliberation, shall be offered to us for the full granting of the indulgence."

Charles the Second was restored to the throne in May, and to a Friend, Richard Hubberthorn, he said: "Of this you may be assured, that you shall none of you suffer for your opinions or religion so long as you live peaceably, and you have the word of the king for it, and I have also given forth a declaration for the purpose that none shall wrong you or abuse you."

The king now released about seven hundred Quakers from jails in England. When the news of the downfall of the Puritan party and the restoration reached America Endicott and his friends became alarmed and realized that they must justify the murders of Robinson, Stephenson and Dyer and the maltreatment of Holder and his banishment on pain of death. They accordingly got up a petition in which the

Friends were denounced in the most remarkable terms—evidence, if no other existed, of their malice and the fear and injustice which filled the hearts of Endicott, Wilson, Rawson, Norton and Bellingham at this time. This tissue of lies was taken to England by agents of Endicott, but Christopher Holder, Samuel Shattuck and John Copeland were in London, and their friend, Edward Burroughs, provided by them with the facts, made the king his well-known address. He did not stop here; his eloquent appeal to justice was followed by a complete presentation of the facts relating to the outrages against Christopher Holder, Samuel Shattuck and others by George Bishop, of Bristol, who in 1661 produced his book, "New England Judged," which was presented to the king and read by him. The result was decisive. The king determined to end the outrages perpetrated in the colonies in the name of religion, and responded in a paper which left

no doubt but that the Quakers were at last to be protected. A mandamus was addressed to Endicott ordering that all Quakers in jail be released and sent to England. Probably with a view to thoroughly humiliating Endicott, Burroughs asked the king that one of the banished Friends might be the bearer of the mandamus, and Samuel Southwick, the intimate friend of Christopher Holder, the man who in the First church of Salem, 1656, had prevented him from being strangled, and who had been banished and deprived of his property for his staunch friendship for Holder and his loyalty to the doctrine of Friends, who desired to return to his family, was appointed. No more obnoxious selection could have been made, and doubtless the little coterie of Friends who now had the king's ear were not entirely without a sense of humor. The English Friends raised the money at once to hire a ship. Ralph Goldsmith was ap-

pointed master, and they dispatched her with Samuel Shattuck and many Friends as passengers, who embraced this opportunity to return, and in six weeks she entered the Boston harbor. The following day Shattuck and the captain waited on the governor at his house, and the former stood face to face with the man who had insulted and banished him, now a king's messenger. The amazement of Endicott and his chagrin can be imagined. He did not dare to obey the mandamus and send his prisoners to England to become witnesses against himself. Christopher Holder and Samuel Shattuck had accomplished harm enough, so to avoid "so dangerous a doctrine" he disobeyed the order and discharged the prisoners, who held meetings of rejoicing in all parts of the colonies. The famous poem, "The King's Messenger," by Whittier, is founded on this incident.

Endicott now sent a deputation to London to clear him, if possible, selecting the

notorious Norton, who had been a prominent figure in all the barbarities practiced, and an equally unsavory person, a prosecuting magistrate named Simon Bradstreet, famous as a "Quaker baiter." These men denied all participation in the extreme proceedings in Boston, but John Copeland and Christopher Holder, each with but one ear, were in London, and with George Fox as spokesman, charged them with murder, and, hearing that the father of the murdered Robinson was coming to make charges against them, they literally fled. Bowden says: "This mission was a complete failure." The historian Neal writes: "When the Rev. Norton came home (to Boston) his friends were shy of him, and some of the people told him to his face that he had lain the foundation of the ruin of their liberties, which struck him to the heart and brought him to such a melancholy habit of body as to hasten his death."

CHAPTER XV.

CHRISTOPHER HOLDER AGAIN IN AMERICA.

Married Life.—Wife's Dowry Isle of Patience in Narragansett Bay.—Friends Again Persecuted.—Travels with George Fox.—Committed to Prison in England and Kept There Four Years.—Sylvester Monument at Shelter Island.—Second Wife.

CHRISTOPHER HOLDER soon returned to America, and while living in Newport he traveled over the country, aiding in organizing meetings whenever opportunity offered. Having abundant means, he made many voyages to England and Barbadoes, devoting himself to the cause to which he had given his life. In 1663 he traveled extensively in New England with Joseph Nichols, a minister lately arrived from England. The latter refers to him as follows in a letter to George Fox, dated at Barbadoes, December, 1663:

“George Fox, Dearly and well beloved in the Lord. My love is to thee. I should be Glad to hear from thee if it might be. I received a letter from thee in New England, written to Christopher Holder and me, wherein I was refreshed.”

Christopher Holder lived in Providence and later in Newport, owning fifty acres of land there, and evidently also had an estate and home in England.

His first wife received as a wedding gift the island of Patience, in Narragansett Bay, originally owned by Roger Williams. The following is a copy of the deed, for which the author is indebted to Martin B. Scott, of Cleveland:

“To all people to whom these presents shall come, Richard Scott of Providence in ye Colony of Rhode Island and Providence Plantations etc. sendeth greeting. Whereas I Richard Scott, did many years since, for and in consideration of a marriage then had and consummated between Chris-

topher Holder and Mary ye daughter of ye sd Richard Scott fully and absolutely Give, grant and pass over unto ye sd Christopher Holder and Mary his wife and ye heirs of ye two bodys, Lawfully begotten, the Island commonly called and known by ye name of Patience lying and being in ye Narragansett Bay in ye Colony Aforesdt together wth all and singular the meadows, feedinds, Pastures, Wast Grounds, heath, woods, underwoods, Waters, Fishings, fishing places, Stream, Banks, Ponds and all other Liberties, Advantages, Privileges, Profits, Commodities, Emoluments, Hereditaryments, whatever to ye sd Island, or part or parcel of it belonging, or in any way appertaining. Although ye sd Richard Scott may not have given such full firm and absolute conveyance for ye sd Island as ye Law doth require, and whereas also since ye sd gift by me made, my sd daughter is Deceased, and hath left such issue surviving as Above Expressed.

“Now Know ye that I ye sd Richard Scott being Desirous to prevent any future Troubles, Inconveniences or Disputes, that otherwise may arise, and to Convey and Settle ye sd Island according to ye True Intent and Meaning of my Grant Afore recited. Do therefore by these presents, for my heirs Executr’s and Admr’s fully clearly and absolutely Give Grant Alien Enfeoff and Confirm unto him ye sd Christopher Holder and his heirs on ye body of my sd Daughter Lawfully begotten and thear Heirs forever, and for want of such Issue, to ye Right of him ye sd Christopher Holder for ever, the Island named Patience and all and Singular ye Premises above mentioned, To have and to hold ye island and all and Singular ye Premises above Expressed unto him ye sd Christopher Holder for and during ye Term of his natural Life, to his own use and behoof, and after his Decease to his heirs on ye Body of his Wife Lawfully begotten and

thear heirs of thear two bodys Lawfully begotten forever, and for want of such Issue, To ye right heirs of ye sd Christopher Holder forever; & ye sd Richard Scot for me my heirs Executs and Admrs Do hereby Covenant, Promise, Grant & Agree to and with ye sd Christopher Holder and his Exectrs & Adminstrs to ye sd Island named Patience and every parcel Thereof together wth and Singular the Premises, Shall henceforth forever remain & continue unto him ye sd Christopher Holder and his heirs in manner and form above expressed, freely & clearly Acquitted, Exhonerated, & Discharged of and from all and manner of former Bargains & Sales, Gifts, Grants, Leases, Jointure, Dowers, Thirds, or any other Title, Trouble, or Encumbrance, whatever, had, made, suffered, or Done, or to be had, made, suffered or Done, by me ye sd Richard Scott, or by any other person, or persons whatever, by my means, Title, Assent, Concent, or procurement. And I

ye sd Richard Scott, the sd Island named Patience, together wth all and Singular the Premises, above by these presents Granted, unto him ye sd Christopher Holder and his heirs in manner and form as above Expressed, against me and my heirs and Assigns, will warrant and forever Defend by thes presents.

“In witness whereof, I have hereunto set my hand and Seal the sixth and twentieth day of February, in ye Eight and twentieth-years of ye reign of Our Sovereign Lord Charles ye second King of England Anno. Dom 1675.

“RICHARD SCOTT. [SEAL.]

“Signed & Delivered in ye presence of

“THOMAS CLIFTON, [SEAL.]

“WALTER CLARKE, [SEAL.]

“WALTER NEWBURY. [SEAL.]”

Christopher Holder was married twice, as we have seen; first to Mary Scott, of Providence, who presented him with two daughters—Mary and Elizabeth. Mary



Mrs. Russell Sage.

married Peleg Slocum, a minister of the Society of Friends, in 1680, and in 1684 they moved to Dartmouth. In 1694 Peleg was named one of the proprietors in conformity deed of Governor Bradford. He was a staunch Quaker, and in 1699 built the first meeting house in Dartmouth. "It was 35 feet long, 30 feet wide and 14 feet stud." Peleg was a minister of the society of Friends. He died in 1783, and left his wife \$200 a year. If she married, \$100, and to his son, Holder Slocum, 429 acres southerly part of the homestead and one-half of Cuttyhunk island. The manor house went to the grandchildren. From these are descended many of the American Slocums among the Friends, well known members of the family being Mrs. Russell Sage and Dr. Barker Newhall.

Christopher Holder's second wife, Hope Clifton, was his friend and companion and that of his wife. She was the daughter of Thomas and Mary Butterworth Clifton,

formerly of Olveston, Gloucestershire, England. They were married in Providence in 1666.

Thomas Clifton was a man of culture, wealth and education, a descendant of an old and distinguished family of Roos, Holderness, England. Clifton, of Gloucestershire, was named after the family whose members married into the noble families of England long before the time of the Conqueror. One of the daughters, Eleanor Clifton, married a son of Sir John Constable, of the manor of Burton-Constable, one of the most beautiful places in England to-day, having been in the family since the time of Sir John Constable, Knight (1346). Thomas Clifton came to America in 1641 with the Puritans, an eminent advocate of their views, and that he might enjoy religious freedom. (The Clifton arms are sable, a lion rampant, int. 12 cinque foils, arg.) The Cliftons were early converts to the preaching of Chris-

topher Holder and had entertained him on many occasions, and at her father's house Christopher Holder met Hope, who was a minister and associated with many of his experiences. The Cliftons originally settled in Concord, Mass., in 1641, in 1643 moving to Providence.

By this marriage Christopher Holder had seven children. They were Christopher, Hope, Patience, Patience 2d, John (who died in infancy), Content and Anne. Of these John, Content, Anne and Patience died young, and it has been found impossible to trace Hope. Christopher, Jr., settled in his native town of Newport and became a large property owner there. There is a deed recorded by Richard Ward, Recorder, October 6, 1715, showing that he sold, July 9, 1692, to Rodger Golding, fifty acres of land in Newport formerly owned by his grandfather, Thomas Clifton, and before him to his father, Christopher Holder. This was sold for \$500—sug-

gestive of the advance in values in Newport in two hundred years.

George Fox in his journal refers to the presence of Christopher Holder with him in New York in 1672 in the following: "The same day James Lancaster and Christopher Holder went over the bay to Rye on the continent in Governor Winthrop's government and had meeting there." Again he is referred to as having been at Jamaica, where a meeting was held. Soon after this Christopher Holder visited England to protest against the indignities perpetrated upon Friends. In May, 1682, he was committed to prison on a warrant issued by Justice Hunt for refusing to take the oath of allegiance. Two days later at the Charter Session the oath was again presented to him, and again he refused to swear, though willing to affirm or declare. On the 28th of May he was preaching in Bellipoole, when Giles Ball, of Somersetshire, keeper of the Ilchester gaol, entered

the house and ordered him to desist, and after the meeting he was arrested, and after being confined in jail he was sent to Launceston Castle, Cornwall, England, where George Fox and others were confined for nearly a year in 1656 while Christopher Holder and his friends were attempting to reach New England.

Almost every Friend around Bristol was now in jail, and hundreds were imprisoned all over England. According to Bowden, "Holder was a prisoner in all more than four years and a half till the 12th month, 1685." His pardon came with the accession of James the Second, who released the Quakers from jails all over England and gave them liberty of conscience. Broken in health by his long imprisonment and by the many terrible experiences he had passed through, Christopher Holder retired to his home. In his last years he still took an active part in the meetings of the Society for which he had devoted his life.

With William Penn, George Fox, Edward Burroughs and others he was a sturdy figure standing out in strong relief in this era of intolerance and bigotry, and one of the advance guards of the culture and refinement of the following centuries. He died at Ircott, in the parish of Almondsbury, on the 13th of April, 1688, and lies at Hazell. "Having been described as a young man during his first visit to New England," says Bowden, "his age probably did not exceed sixty. He was a minister about thirty-three years, and to him, we doubt not, the language of the Psalmist may be applied, 'Mark the perfect man and behold the upright, for the end of that man is peace.' " Christopher Holder spent his life fighting for a principle, a corner stone of the highest civilized governments of to-day,—religious liberty. During the years of his ministry 13,562 Quakers were imprisoned, 152 transported, 338 died in prison of their wounds; many were exe-

cuted, branded and banished. Few men in the history of the world have made a better fight for liberty of conscience. Among the old Friends it was the custom to report the sufferings of Friends to the quarterly meetings, and herewith are those of the ancestor of the Quaker American Holders, given briefly as an example of suffering for conscience sake:

Sufferings of Christopher Holder, a Minister of the Society of Friends.

1655—1688.

1. 1655. Jailed in Ilchester, England, for refusing to take off his hat.

2. 1656. Arrested and jailed in Boston as a Quaker. Property (books) burned on Boston Common. Banished in the "Speedwell."

3. 1657. Arrested in Martha's Vineyard. Ordered away. House closed against him by order of Governor.

4. 1657. Arrested in Plymouth. Banished from town. Ordered to walk to Rhode Island.

5. 1657. Arrested. Throttled in First Church, Salem, Mass.

6. 1657 (August). Given thirty lashes. Jailed in Boston. Kept three days without food.

7. 1657 (September). Confined in jail five weeks. Whipped twice a week. Received 357 lashes in seven weeks while in jail.

9. 1657 (October). Banished.

10. 1658 (April). Bound and whipped with knotted cords in Barnstable. Thirty-three lashes.

11. 1658 (June). Arrested in Dedham. Jailed in Boston.

12. 1658 (July). Right ear cut off in jail and whipped after the mutilation.

13. 1658 (August). Whipped every week with knotted cord for nine weeks.

14. 1659. Arrested in Salem.

15. 1659. Banished on pain of death and given fifteen stripes.

16. 1682 (May). Committed to jail for refusing to take an oath.

17. 1682. Arrested in Somersetshire, England, for preaching.

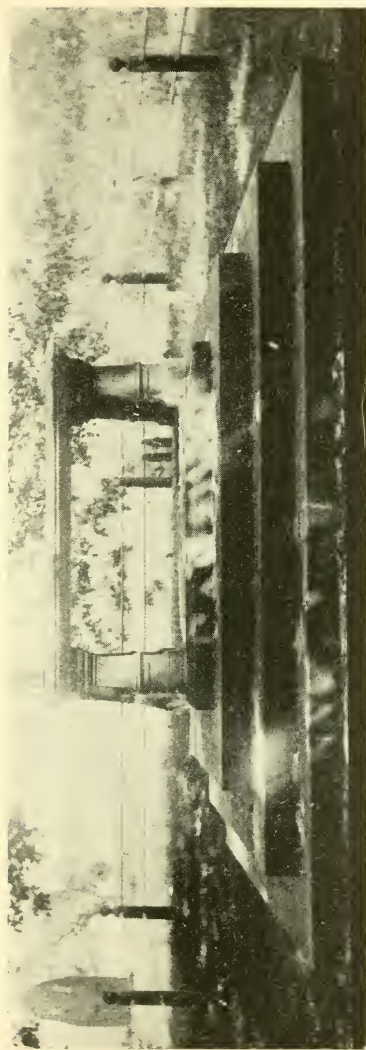
18. 1683 (May). Arrested for preaching at Bellipool.

19. 1685. Released by James Second (four years and a half had been spent in jail for the crime of insisting upon the rights of free conscience).

Christopher Holder's name is on a monument at Shelter Island with other martyrs to the cause so near to the heart of true Americans.

During all the period of Quaker baiting in New England they had a true and loyal friend in Nathaniel Sylvester, an American philanthropist, a Friend and sympathizer with Friends. He lived across the Sound from Rhode Island at Shelter Island, where

his hospitable manor house was always open to the banished Quaker, and many were entertained there. He was a Friend of George Fox, Christopher Holder, William Robinson, William Leddra, Marmaduke Stephenson and other martyrs, and many found shelter at his home. Here Lawrence and Cassandra Southwick fled when banished, and here they died. The name of Sylvester is thrice honored by every Friend to-day, who recognize in him a type of the true American. In 1676 Christopher Holder was a guest at the old manor house at Shelter Island, and Bowden mentions a visit showing that Christopher Holder also visited Nathaniel Sylvester with George Fox in this year. At Oyster Bay and also at Flushing they had very large meetings, some of those who attended them having come a distance of thirty miles. While George Fox was engaged in the work at these places Christopher Holder and others were similarly



Tomb of Nathaniel Sylvester, bearing name of Christopher Holder and other martyr Friends, Shelter Island, N. Y.

occupied in the town of Jamaica. Bowden thus refers to Nathaniel Sylvester:

“He was the sole proprietor of Shelter Island, which lies in an inlet of the sea near the eastern point of Long Island. When he became possessed of this interesting little domain, or when he joined in religious profession with Friends we are uninformed, but as early as the Third Month, 1659, he is referred to as one who had adopted our principles. The liberality and kindness of Nathaniel Sylvester became known to Friends in England, and John Taylor, of York, when he visited America in 1659, first landed on the shores of Shelter Island, and was, he says, very kindly received. Except this island and the colony of Rhode Island, there was not at this time a nook or corner in the colonies of North America on which a Friend could land without exposing himself to severe suffering and the shipmaster to a heavy penalty. The possession, therefore, of the island in ques-

tion by one who loved the truth was a providential circumstance, peculiarly favorable to Friends at this juncture, and not to be viewed as one of mere chance."

A descendant of Nathaniel Sylvester has erected a tomb to his memory shown herewith, upon which are engraved the names of Christopher Holder and his friends, the only monument these early martyrs have to commemorate their deeds for civilization and the world. The author, speaking for the descendants of the Holders, takes this occasion to indicate their hearty appreciation of the delicate courtesy which prompted the act on the part of the late Professor Eben Norton Horsford, of Harvard, and his family, lineal descendants of Nathaniel Sylvester. It was characteristic of the distinguished man from whom they are descended. In the New England Historical and Genealogical Register I found the following description of this tomb:

(On the Horizontal Tablet of the Table Tomb:)

TO NATHANIEL SYLVESTER.

First Resident Proprietor of the Manor of Shelter Island under grant of Charles Second A.D. 1666 (Arius). An Englishman, Intrepid, Loyal to Duty, Faithful to Friendship, the Soul of integrity and Honor, Hospitable to Worth and Culture sheltering ever the persecuted for conscience sake. The daughters of Mary and Phoebe Gardiner Horsford, Descendants of Patience daughter of Nathaniel Sylvester and wife of the Huguenot Benjamin L'Hommedieu in Reverence and Affection for the good name of their ancestor in 1884 set up these stones for a Memorial.

1610.....1680.

Under the Table:

A list of names of Descendants of Anne Brinley, of the female side.

Succession of Proprietors. The Manhansett Tribe. The King. The Earl of Sterling. James Farrett. Stephen Goodyear. Nathaniel Sylvester. Giles Sylvester. Brinley Sylvester. Thomas Deering. Sylvester Deering. Mary Catherine L'Hommedieu. Samuel Smith Gardner. Eben Norton Horsford.

On the South Steps is engraved the following names of friends of Nathaniel Syl-

vester who had become distinguished in various ways, as follows:

of the Sufferings for conscience sake of friends of Nathaniel Sylvester, most of whom sought shelter here including

GEORGE FOX

Founder of the Society of Quakers
And his Followers

Mary Dyer.	William Leddra.
William Robinson,	Marmaduke Stephenson.
executed on Boston Common.	

On East Steps:

Lawrence and Cassandra Southwick Despoiled,
imprisoned, starved, whipped, banished, Who fled
here to die.

On the North Steps:

David Gould, bound to gun carriage and lashed.
Edward Wharton, "The much scourged." Chris-
topher Holder, "The mutilated." Humphrey Nor-
ton, "The branded." John Rous, "The maimed."
Giles Sylvester, "The champion." Ralph Goldsmith,
"The shipmaster." Samuel Shattuck, of the "King's
Message." (These Stones are a Testimony.)

CHAPTER XVI.

NANTUCKET HOLDERS.

Descendants of Christopher Holder.—Move to Nantucket.—The Old Contract.—Removal to Lynn.

WHILE Christopher Holder died in England, some of his children continued to reside in America. Mary, of the first marriage, became the head, so far as the Holders are concerned, of the Slocums, today a well-known family in America. Of the children of Christopher Holder, Christopher, Jr., the only surviving son, was born in Newport and married Elizabeth Daniell, of Winterburne, England,* in 1691.

*Christopher, Jr., was married, as was his father, in England, his residence at the time, according to the record of the English Society of Friends, being Hallatrow, County of Somerset, monthly meeting of Frenchay. His wife's home is given as Winterburne, Gloucester County. There is also a record of the death of a "child of Christopher," dying December 5, 1693, at Frenchay; burial at Parish of Mangotsfield.

He was a land owner and man of wealth. His son John born about 1693 or 1694, became a ship owner, and there is record of his making several trips to the Barbadoes, and it is not unlikely that he sailed a ship between Boston and London via Barbadoes, this being a profitable route at the time. John, who may have been a property owner in Barbadoes, married about 1720, and his son Daniel, born 1721, was a shipbuilder, resident and land owner of Nantucket, the name being found on transfers and deeds in or about 1760.*

The following is an official copy of the wedding certificate of Christopher Holder, Jr., and Elizabeth Daniell, from the General Register office, Somerset House, London, England:

“Whereas by the records of ye people of ye Lord called Quakers (it doth) or may

*The name Daniel is very common in the family, and it is not unlikely that John gave his son Daniel, of Nantucket, the surname Daniell, taking it from his grandmother, Elizabeth Daniell.

apeare yt Christopher Holder of Hallstron in yr County of Somersett & Elizabeth Daniell of Winterborne in the County of Glouce; did on the second day of ye First month in ye yeare 1691 manifest at a meeting of ye people of ye Lord called Quakers held at Frenshay in the County aforesaid their intention of Marriage and whereas alsoe such their Intentions now publisht in the publick meeting of ye aforesaid people in the place and County aforesaid on the twenty ninth day of ye first month in ye yeare aforesaid; And whereas alsoe to this very day on Enquiry made there apeare noe reasonable cause wherefore there Marriage should be obstructed. Wee therefore are witnesses that on the day of date of these presents the said Christopher Holder did in the presence of ye Lord & of us his people take the said Elizabeth Daniell to be his Wife and the said Elizabeth Daniell did take the said Christopher Holder to be her husband

& did mutually promise each to other to live together in love & Faithfullness according to God's Ordinance until by death they should be separated.

"And as a farther testimony of such their taking each other & of such their promisses each to other have hereunto with us put their hands this 15th day of ye second month year 1691.

"CHRISTOPHER HOLDER,

"ELIZABETH HOLDER.

"Josiah Cole, John Trueman, Walter Grymer, Roger Tibbott, James Ronison, John Brary, John Lunds, William Ball, William Wadie, William Drinkworth, Ada Waltter, John Boulton, John King, Percy Coole, William Burkes, Hester Williams, Hezekiah Cole, Alexander Cole, Richard Bickham."

The Holders early in 1700 were living at Newport, R. I., and in several towns on or about the Cape. Daniel Holder, the great-great-grandfather of the author, was not

one of the original settlers of Nantucket, but he moved there some time previous to 1751, and here all his children except Richard were born. The dates have all been verified and those in the author's family Bible compared with the list from the Nantucket Book of Births, Marriages and Deaths, which dates back to 1663. (Pages 70, 73, 75, 87.) In all probability Daniel Holder lived on the island twenty-five or thirty years. He was a shipbuilder, a man of means, and the author has the original of one of his contracts, a *fac-simile* of which is shown elsewhere in this volume, written and signed by him in 1760, having been in the immediate family one hundred and forty-two years. This contract was given by Daniel Holder to his son Richard, of Lynn, in 1770, and so descended to the author.

Almost every member of the Quaker branch of the family has at some time known of the \$2,000,000 fortune in the

Courts of Chancery, England, awaiting a missing Holder. That this fortune belongs to the Daniel Holder branch there is every reason to believe. Daniel Holder, grandson of Christopher, Jr., was the heir, and according to tradition he sent his oldest son to England provided with the necessary papers to prove the claim. According to legend, he sailed via Barbadoes, and there was taken with the yellow fever and died, the papers never being recovered. Tradition states that it was the oldest son, but this could not be, as Thomas Holder, ancestor of the Berlin (Mass.) Holders, was the oldest, and he died in 1830. No serious attempt has been made to secure the elusive fortune.*

*Regarding the fortune, Mr. Lewis G. Weatherly, an Englishman, living in San Francisco, a descendant of the Holders, wrote the author as follows in 1891: "Knowing that Charles and Frederick were family names (Christian), I am the more inclined to write to you, and it may be that after all our family may be connected, and we may be thus of use in rescuing from the octopus-like grasp of the Courts of Chancery the large fortune of something like £400,000."

Allen Coffin, of Nantucket, wrote the author: "I find the name of Daniel Holder, whose wife was named Hannah, as grantee and grantor upon the Register of Deeds Lith, folio 19. As grantor, his wife, Hannah, joins in the deed." He continues: "I find Daniel's name in the land records but once as a grantee, and subsequently as a grantor of the same estate, which makes me think he removed from the island, as his name is not subsequently found. The deed to him is from George Hussey, of a tract of land presumably sold to Prince Pompey, a negro. Daniel Holder had purchased the land of the negro, and because there was some doubt whether a negro man could then lawfully buy or sell real estate, George Hussey confirmed the title to Daniel Holder which he had conveyed to Pompey. The sale was without a deed, as none appears on record. Pompey was probably a slave, which raised the question as to his eligibility." Mr. Francis

T. Holder told the author that he had heard this story discussed by the older members of the family.

Daniel first had eight children, who were all brought up strict Friends of the school of their great-grandfather, Christopher Holder. His son Richard was the author's great-grandfather. Richard lived in Lynn, Mass., and doubtless was born there, near where his ancestor had preached one hundred years before. He married Mary Breed, daughter of Isaiah Breed and Hannah Estes, of Lynn, in 1784, the author's great-great-grandparents. The latter's quaint marriage certificate, faint and worn now in the possession of the author, is a typical document of the kind affected by Friends at the time. All those present at the ceremony who desired signed it as witnesses, and the names are the forebears of many prominent families in Lynn to-day. The signers are: John Tyler, James Purington, Joseph Bassett, Humphrey

Devereaux, Ezekiel Allen, Ebenezer Pope, Nathan Breed, Ebenezer Breed, Samuel Breed, Jr., John Bassett, Samuel Osborn, William Bassett, Zaccheus Collins, Isaiah Breed, Hannah Breed, Hannah Estes, Jabez Breed (my fifth great-grandfather), Nathan Breed, Jr., Samuel Breed, Amos Breed, William Estes, Mary Breed, Anna Estes and Mary Estes. This was in 1748, and many of those who signed were very old people who may as children have listened to the preaching of Christopher Holder. The author has also the marriage certificate, herewith shown, of his great-grandfather, Richard Holder, who married Mary Breed. It is dated Lynn, 1784, and entered on the records of the Salem Meeting, page 197. The names of witnesses which are of historical interest are as follows: Henry Oliver, Recorder; Samuel Collins, Elizabeth Collins, Samuel Newhall, Ebenezer Breed, Micajah Collins, Estes Newhall, Daniel Newhall, Jedediah

Purington, Joseph Bassett, John Pope, Patience Hawkes, Richard Pratt, Jr., Moses Alley, Nathan Breed, 3rd, Isaac Bassett, Mary Bassett, Rebekah Alley, Sarah Breed, Rebekah Phillips, Lydia Newhall, Hexia Breed, Content Alley, Elizabeth Bassett, James Breed, Jr., Jonathan Phillips, Jr., Richard Holder, Mary Holder, Isaiah Breed, Hannah Breed, Lois Alley, Theodate Pope, Nehemiah Johnson, Hannah Johnson, James Alley, Folger Pope, Hannah Rich, David Johnson, Kergia Johnson, Pharaoh Newhall, Benjamin Alley, Patience Silsbe, John Pratt and Nathan Breed, Jr.

Richard and Mary Holder had five children—Miriam A., Ebenezer, Daniel, Hannah B. and Aaron Lummus, the latter the author's grandfather. He married Rachael Bassett, one of five sisters noted for their beauty, cultivation and mental endowments. They were Hannah, Amy, Ruth, Rachael and Anne Bassett, and the picture of their sweet faces, surrounded by the

Quaker bonnet, as they sat on the high seat in meeting as ministers or elders of the Society of Friends, rises before the author as these lines are penned. The Bassetts, from which family Francis T. Holder is also descended, were of ancient English lineage, related to the old English families of Braesford, Greville, Granville, de Dustanvill, Beaumont and Chetwynde. The family has been traced directly to Henry First, through Maud FitzHenry, and earlier through the wife of Richard Bassett (Maud Ridel), a direct descendant of Wulgrincis, a relative of King Charles the Bold, who created him Duke of Angoulême and Périgord as far back as A.D. 886. It was far from these gentle Friends to have any pride in a noble lineage, and what data there was became the property of Dr. Joseph Bassett Holder, son of Rachael Bassett Holder and father of the author, who, despite his training and education as a Friend, had a strong pride of family.

CHAPTER XVII.

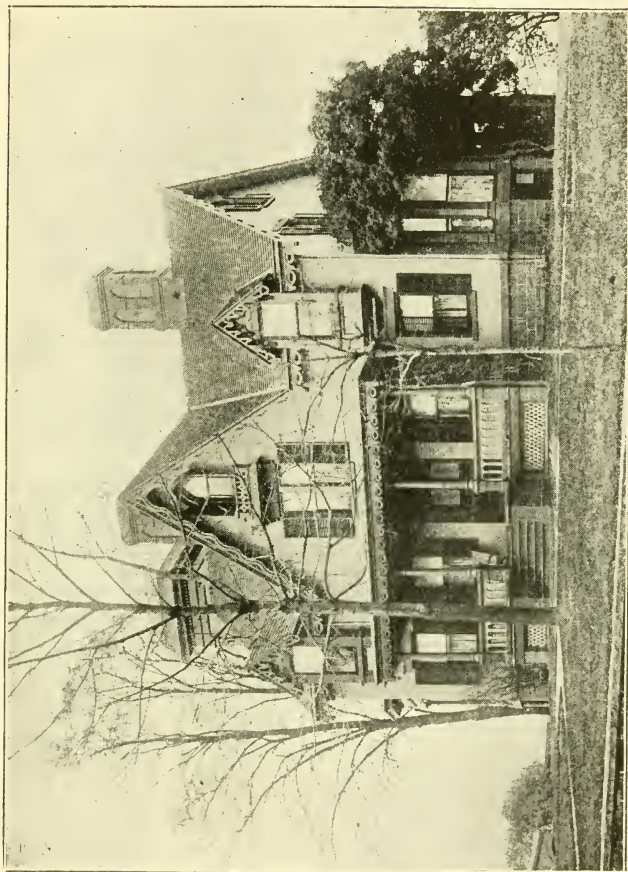
FRANCIS T. HOLDER.

An Interesting Career.—His Influence Upon an American Industry.—A Free Quaker.

FRANCIS T. HOLDER, seventh in descent from the famous minister, Christopher, was born in Clinton, Mass. His grandfather, Thomas Holder, moved from Nantucket when he was twenty-four years old and settled in Berlin, Mass., building the house which became known as the Holder homestead, shown herewith. Thomas was a strict Friend, and his wife, Sarah Gaskill, a Quaker minister of more than local fame. In his book, "The Free Quakers," Dr. Weir Mitchell has given a graphic picture of the Quakers of Philadelphia during the Revolutionary War. The Free Quakers were those who repudiated the idea that

it was wrong to go to war when their country was menaced. The Free Quakers were not confined to the Revolution; the Quakers were as strong in the belief of their doctrines in 1861 as they were in 1776, and it was, in all probability, not without much protest from friends and kinsmen that Francis T. Holder entered the army. It is said that all successful men are well fathered and mothered; this was well illustrated in this instance. From the time of Christopher Holder, 1656, to Daniel, 1721; Thomas, 1754, down to David, all his forebears were Quakers, educated in the strict school of Friends; and this means much, as every man who was a Quaker and remained one was perforce a type of honor, morality and integrity; if he was not, he was soon read out of the Meeting by the inexorable system of the Friends.

David, the father of Francis, was a typical Friend of this class, a man of sterling quali-

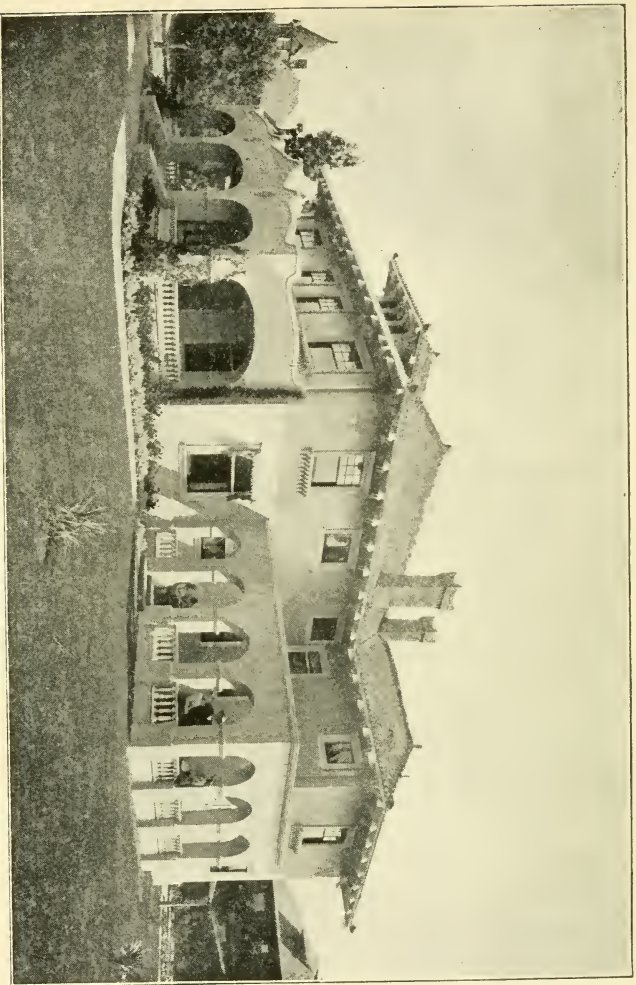


The Lindens, residence of Francis T. Holder, Locust Hill, Yonkers, N. Y.

ties, whose word was as good as his bond in the country in which he lived. He was educated at one of the large institutions of learning of the time and married Ruth Bassett, a beautiful woman, who sat upon the high seat in the meetings of the Society. The old homestead stands on a delightful country road, surrounded by lawn and orchards, with a background of trees. The author visited it in the fall, when the entire country was aglow with color. Hollyhocks nodded over the stone wall; corn in golden sheaves glistened in the sun, and all nature seemed vying to produce a typical pastoral scene. Not far distant is the smaller house where Francis passed his boyhood. Down a long country road under the shadow of large trees, backed up against low hills, it stands, rich in many memories of youth when the cousins from Lynn came here as boys. A part of the house is of stucco, and on the side is a tree formed of small pebbles bear-

ing the date 1841. When visited by the writer the house stood in the shadow of hickory trees, the nuts of which dotted the ground. Down the orchard the men were binding corn; the fields flashed with goldenrod, buttercups and asters, and as far as the eye could reach were patches of forest and clearings telling of the typical New England farming region.

Over these hills and dales roamed the boy who was to become the head of one of the great manufactories of the world. Every one knew him, and the farmers treasured legends regarding him. He was a manly boy, and possessed of all the traits of the Friends. Even when very young what he said was accepted. An old man said: "He was a natural-born leader." He could run faster, jump further, climb higher, shoot straighter than any boy in the three towns, and in all the contests among the boys it was a foregone conclusion that he would come out, if not always at the head,



Residence of Francis T. Holder, Orange Grove Avenue, Pasadena, Cal.

very near it. He had the educational advantages of the country schools, and when a young man obtained a position in the Bigelow carpet manufactory, of Clinton, Mass., occupying a responsible position as assistant in charge of the weaving department of the company. Here he remained until the Civil War, when his patriotism overcame his Quaker prejudices and he volunteered as a private in the Third Massachusetts Cavalry, a regiment raised by Thomas Chickering, of piano fame, who went as its colonel. The regiment was originally the Forty-first Massachusetts Infantry, but was changed in the South to a cavalry regiment. The regiment underwent hard and arduous service in the Red River campaign under General N. P. Banks, and was in all of Sheridan's campaigns and battles in the Shenandoah Valley, among which were Winchester, Cedar Creek, etc. At Sabine Crossroads, on the Red River, Mr. Holder's

company went into the fight with eighty-three men and came out with twenty survivors of the terrible carnage. For a time he was attached to a light battery in the regular army, in the discipline of which he obtained the suggestions which made him a successful business man. In conversation with the author he once said that he laid much of his success in life to the habits of discipline he formed in the regular army, where everything was done by rule, and absolute unquestioned obedience was the order of the day; but it is very evident that other factors entered into the mental make-up of the young Quaker. He possessed executive ability to a marked degree, indefatigable energy, and more important perhaps than all, he had the rare power of administrative ability and of obtaining the most and best out of men and things. It was these and other traits that attracted the attention of his employers when a very young man, and when he left

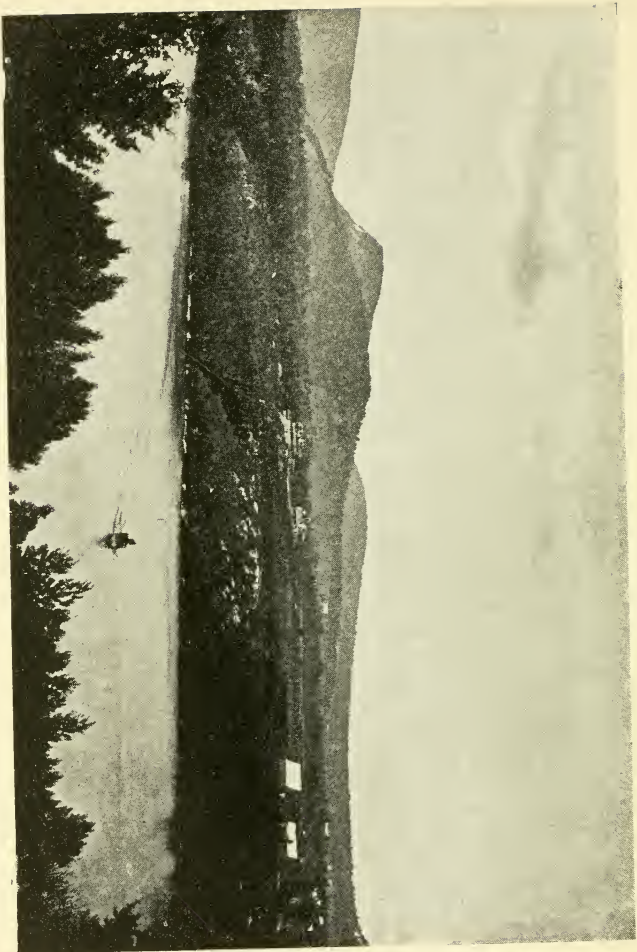


Mrs. John Garrison Peene.

the army nothing was more natural than that he should return to carpet manufacturing. It was soon discovered that he could produce more than others under the same conditions; he soon improved the existing system by the introduction of labor-saving appliances and systematizing the methods of work, and when placed over a number of workers it was found that he could make his department, whatever it was, the leading producer in the institution. The young man was not satisfied until he knew the business from beginning to end, and every complicated machine in it; this accomplished, he was in a position to suggest improvements in labor-saving machinery and in many directions.

Mr. Holder's life becomes a valuable object lesson to every young man. It typifies success by personal effort, and the secret appears to be earnest application and persistent effort to do everything as

well as possible. If a thing is worth doing at all it is worth doing not only well, but a little better than any one else, was his maxim; and so well did he manage his machinery and the men under him that the large manufactory of Alexander Smith & Sons, of Yonkers, made him an offer to join them. The development of this enormous business, the largest producer almost twice over of any similar institution manufacturing textile fabrics for flooring in the world, is to a large extent due to his energy and ability. He revolutionized the business, and may be said to be the author of existing methods in which perfect system is the principle. Perhaps no man in America to-day has done more to place the United States at the head of the world in the manufacture of textile fabrics of this class. When he joined the Alexander Smith & Sons Carpet Company, of Yonkers, ninety per cent. of all carpets and rugs used in this country were imported; even

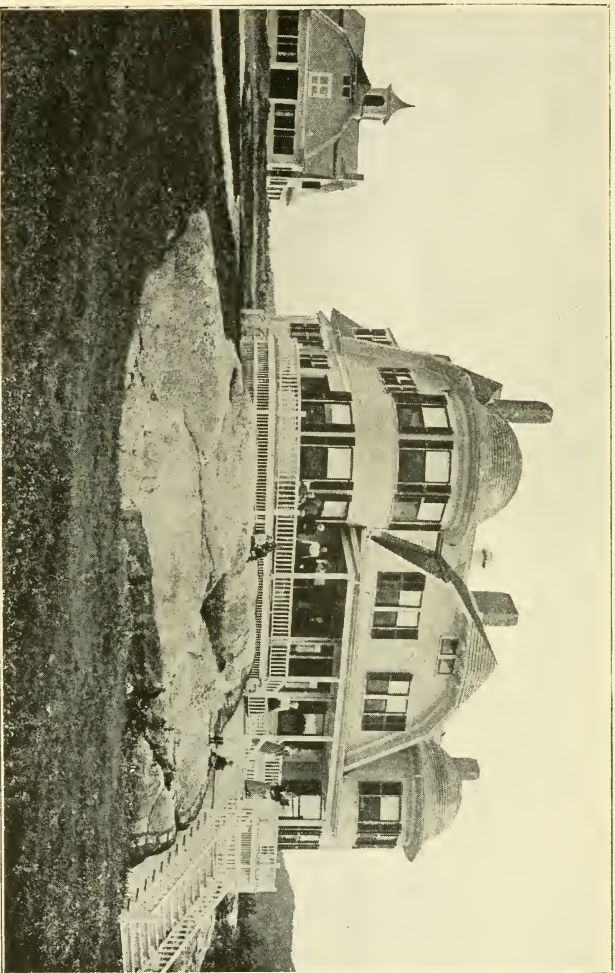


Fox Hall, country seat of Mrs. John Garrison Peene, daughter of Francis T. Holder, Willoughby Lake, Vt.

skilled labor was brought from the great carpet centers of Europe to work in American factories. Plants were few, and most of them were equipped with hand looms and produced only ingrain carpets. Nearly all the machinery used in making carpets was imported. All this was changed by Mr. Holder, who saw that American machinery was constructed; but more important than all, he devised and introduced what is known as the factory system; taught American youths to run the machinery and manage it, and within twenty-three years so turned the tables that American carpets were successfully competing with foreign goods of the oldest looms in all Europe; so successfully that a strong and vigorous protest came from foreign manufacturers, who were amazed to find themselves competing on their ground with American carpets and rugs. What this meant for American labor in many different directions may be readily imag-

ined. No man is better or more favorably known in the textile world. As a manufacturer and organizer of labor in mill work; as a manager, Mr. Holder has no superior and few if any equals, and the people of the United States are indebted to him for the low-priced carpets and rugs of to-day, his system reducing the cost to consumers about fifty per cent., the result being a vastly cheaper and better article. The following is copied from the *Carpet and Upholstery Trade Review* of February 15, 1902, upon the retirement of Mr. Holder from the presidency of the Alexander Smith & Sons Carpet Company:

Frank T. Holder resigned on the 25th ult. his position as president of the Alexander Smith & Sons Carpet Company, the resignation being received at the annual meeting of the corporation at that date and accepted at Mr. Holder's request. Mr. Holder has been identified with the carpet industry for about fifty years. Born in Clinton, Mass., in 1833, his earliest experience in mill work was acquired in the gingham department of H. N. Bigelow's mill at Clinton. He relinquished this



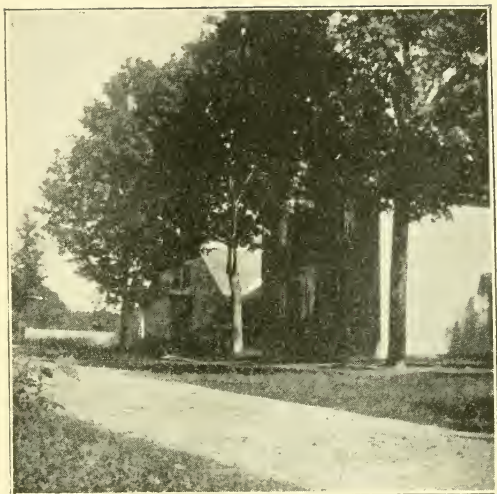
Fox Hall, summer residence of Mrs. John Garrison Peene, Willoughby Lake, Vt.

position to take a more important one in the Brussels mill of the Bigelow Carpet Company and remained with this corporation until 1863, leaving it then to enlist in the Third Massachusetts Cavalry. When this regiment was mustered out of service, two years later, he returned to the mill at Clinton and remained there until 1870, when he was engaged by Alexander Smith to act as superintendent of the mills of Mr. Smith at Yonkers. Mr. Holder was particularly well equipped for this position, being familiar with every department of carpet mill work and possessing also notable executive ability. His work and responsibilities increased materially as the Smith mills grew in extent of production and general importance in the industry, but he was always found equal to every demand upon him. In January, 1894, Mr. Holder was chosen president. Mr. Holder retires because he is now almost seventy years of age, and naturally desires to be released from the strain of active business; but he remains a member of the company's board of directors. He well deserves the rest he now seeks, for his career in the trade has been long and arduous, as well as successful and eminently honorable.

Mr. Holder has an attractive home on Locust Hill Avenue, in Yonkers, N. Y. His winter home is in Pasadena, Cal.,

where, on Orange Grove Avenue, he owns a Spanish-American house with all the beautiful semi-tropic surroundings that characterize this city of roses. He has a farm at Barton, Vt., situated on a slightly eminence overlooking the valley of Barton, in which he has large interests. Several years ago he built for the Orleans County Fair Association a half-mile race track, equipped with grandstand and buildings for the exhibition of stock, the entire equipment said to be the finest in Vermont.

About five miles from Barton is Fox Hall, the summer home of his daughter, Mrs. John Garrison Peene, one of the most beautiful places in Vermont. The house stands on the west side of Willoughby Lake, a picturesque sheet of water with high and abrupt hills overhanging it, so that the trees are mirrored in its clear depths. The lake is about five miles long and one in width, and from almost every point of the fine drive around it some view



Barn and Hall donated to Friends' Meeting, Bolton, Mass.,
by Francis T. Holder.

of Fox Hall is seen, while from the house many vistas of the lake appear. The estate includes many acres and adjoins the old Davis Homestead of Mrs. Peene's grandfather, which stood upon the shores of Willoughby Lake.

While a devoted man of business, Mr. Holder is a man of affairs. He has been a member of the Players' Club and the New York Yacht Club, and owner of the handsome steam yacht "Wachusett," in which he cruised every season. In commercial circles his name is well known. He has always retained his interest in the church of his fathers, and a gift made in Bolton is characteristic of the man. The Friends who worshipped at the little Meeting needed some assistance and applied to Mr. Holder for aid in building a house in which to hold entertainments. He replied that he would make a donation if they would permit him to select it. There was, of course, no opposition. He told them that

one of his earliest recollections as a boy at this place was sitting in the comfortable meeting house and looking out at the line of horses exposed and uncovered to the icy winter wind, and he had often wished that he could do something for them. The Friends were glad of his aid, and as a result the horses of the Quakers of Bolton have a large and commodious barn into which many teams can drive and be shut in as securely as the worshippers themselves. When this building was completed, Mr. Holder also gave the building which had been asked for. The act was illustrative of the donor's love for horses, of which he has always had fine specimens. At one time he owned True Chimes, the fastest half-mile trotter in the world.

Mr. Holder married in early life Miss Arabella Davis, of the town of Newark, near Willoughby Lake, Vt., a woman of sterling character and worth, a descendant of one of the old colonial New England



Home of Phebe Holder, Poetess, Berlin, Mass.

families. She lies in Mount Hope Cemetery, her resting place marked by a beautiful mausoleum. The issue of this marriage was one daughter, who married Captain John Garrison Peene, of Yonkers. The second wife of Francis T. Holder is Elizabeth Woodbury, of Bolton, Mass., a descendant of the old family of that name, Mrs. Holder's grandfather having been a soldier of the Colonial army.

CHAPTER XVIII.

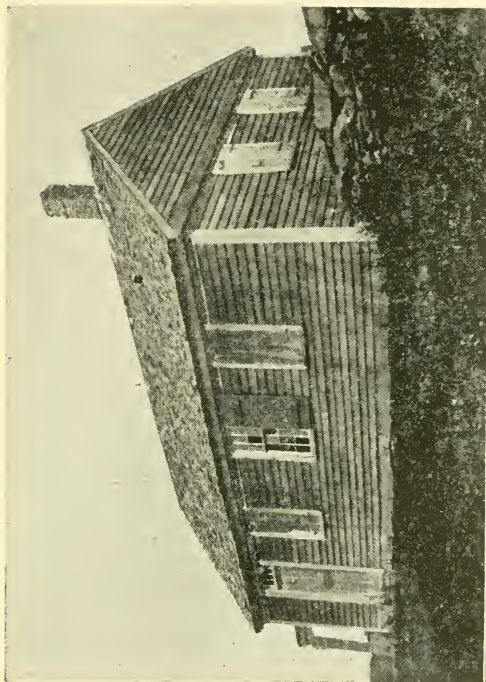
SOME BOLTON AND BERLIN HOLDERS.

Phebe, the Poetess.—Major John Holder Read out of Meeting for
His Musical Tastes.

IN the vicinity of Bolton, Berlin and Clinton many descendants of Thomas Holder, of Nantucket, are living. No country is more beautiful in summer than this; essentially a farming region abounding in forests, brooks and streams. It was particularly attractive to the author, who found it in the fall a blaze of autumnal glory, the roads overarched with trees, tunnels of verdure, where long stone walls covered with vines formed the squirrel's highway. On one of these typical New England roads was found the attractive vine-clad cottage of Miss Phebe Holder, the well-known poetess, a graduate of Westfield

Normal College. For many years she was a teacher, having a taste for literature which has found expression in prose and verse, published in the various literary publications of the day, while many of her poems have been issued in book form under the title of "Echoes of Lake View."

In Berlin lived John Holder, a well known character, with a large acquaintance throughout the country. He was a birthright Friend, and was educated by his parents for the ministry, his mother, Sarah Gaskell, having been a Quaker minister of note. But by some trick, certainly not of inheritance, unless it came from Dr. William Holder referred to, John, whose ancestors for generations had looked upon music as a worldly device, developed a remarkable musical talent, which found such marked expression that he devoted himself to it with such vigor that the Friends read him out of Meeting. He founded the first musical college in that part of the



Old Red School House, Berlin, Mass.

State. His son, Henry R. Holder, enlisted in Company I, Fifth Massachusetts Infantry, in 1862, serving in the war of the Rebellion, being honorably discharged at the end of his enlistment.

Some years ago, July 4, 1872, the Holders held a reunion at Lancaster, and many representatives of the family were present. The reunion was held at the residence of William P. Holder, and among the guests were: Miss Caroline Holder, William C. Holder, of Lynn; Greely Dow, of Bolton; F. D. Brigham, of Hudson; Hon. C. J. Holder, of Boston; W. C. Holder, Harriet E. Holder, Francis T. Holder, of Yonkers; among them was Jackson Locke, Esq., of Boston, a lineal descendant of Captain Locke, of the "Speedwell," which brought Christopher Holder to America in 1656. Mr. Locke later married a descendant of the famous minister. At this meeting the literary exercises were particularly interesting. Miss Caroline H. Holder, of Lynn,

read a poem referring to Christopher Holder and his fame, some of the lines of which are as follows:

Over two hundred years have sped
 Since our ancestor, by the spirit led,
 Fired by a true devotion,
 In the "Speedwell" crossed the ocean.
 From the city of London he came,
 Bearing with him the Holder name.
 In this land, on Freedom's soil,
 Here to worship, here to toil,
 Here to rear a family tree
 Full of grace and symmetry.

* * * * *

Welcome to this family meeting,
 Ye whose hearts with love are beating,
 Loyal to the Holder name,
 Guarding it from sin and shame.
 Ye who in the paths of life
 Never seek the ways of strife;
 But ever an influence sweet
 Lend to all with whom ye meet,
 Seeing in each human soul
 The Lord who doth this world control.

Miss Harriet H. Holder also read a poem referring to Christopher Holder and the ancestors of the family.

CHAPTER XIX.

LYNN AND BOSTON HOLDERS.

Aaron Holder, Joseph Bassett Holder, James Holder, Charles F. Holder, Rachael Bassett Holder.—Daniel Holder, of Marblehead, Nathaniel Holder, Daniel C. Holder.

LYNN, MASSACHUSETTS, has always been a stronghold for Friends or Quakers, and socially and in business they were the dominating factors up to within a decade or so, and the "old families" of to-day are Friends or families into which they have married. Christopher Holder preached repeatedly near Lynn and in the country along shore in the years 1657 to 1680, but, according to the records of the Salem Meeting, a regular Meeting was not established in "Linn" until 1688, and then at the house of Samuel Collins, which stood on Essex Street, near the Ingalls School.

Richard Holder was the first of the family born in Lynn.

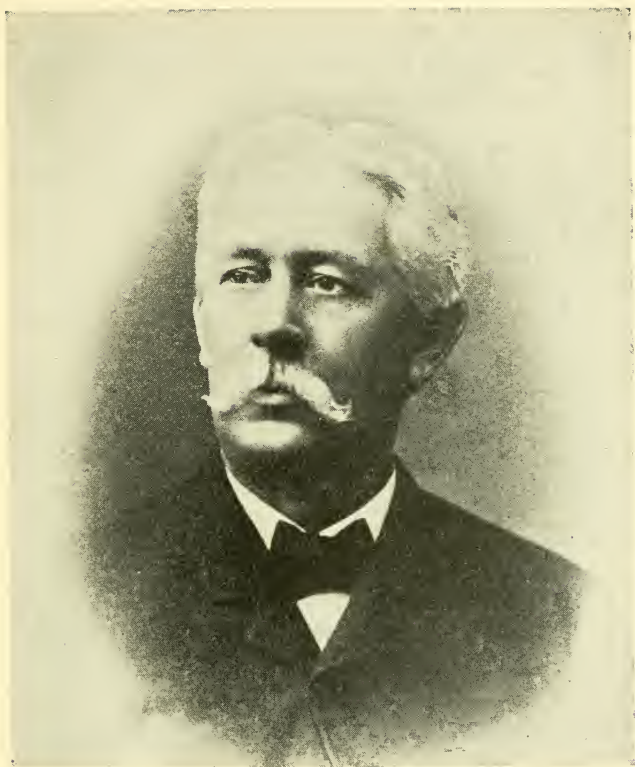
Daniel Holder, another brother, settled in Marblehead, and his descendant, Nathaniel Holder, settled in Lynn. Richard married Mary Breed, whose marriage certificate, previously alluded to, is given herewith. The old homestead, which stood on one of the most sightly situations along the entire coast, is described in the historical notes by the author's father in a following chapter. The five children of Richard all lived in Lynn. Aaron Lummus Holder married Rachael Bassett, of Uxbridge, an aunt of Francis T. Holder. He was a man whose strong personality made him a prominent figure in the community in which he lived. Rachael Holder was a minister and graced the high seat of the Lynn Meeting for many years. She was a type of the strict Friends, who had changed but little since the time of Christopher Holder. Conscientious to a painful degree,

possessed of unusual mental endowments, yet not deeming it right to display them. One of the first recollections of the author in the old home was when a child he stepped out to see a company of the Old Guard who were training in connection with the Freemont campaign. As the bear-skin caps came up the street his grandmother led him into the house and closed the door, not willing that the child should even look upon "men of war." Being so conscientious on the subject, her feelings can well be imagined when her nephew, Francis T. Holder, and her son, Joseph Bassett Holder, became "Free Quakers," and entered the service and served through the Civil War, the former as a cavalryman and Joseph as a surgeon.

Rachael Holder had a fondness for literature and a talent for writing, which, under different circumstances, would have made her conspicuous among the literary lights of her day. She was a poet of no mean

order of merit, according to Greenleaf Whittier, a relative and friend, yet so conscientious was she that most of her writings were destroyed as soon as written. Enough were saved to constitute a little volume, brought out after her death by her granddaughter, Rachael Aldrich, of Bloomington, Illinois.

Aaron and Rachael Holder had four children—Joseph, James, Mary and Sarah. James succeeded to the business of his father and gave promise, had he lived, of being a brilliant business man. He was universally respected and admired for his many graces of character. Joseph Bassett Holder was born in the old Richard Holder homestead, in Lynn, built about 1690. He was a man of high cultivation, of artistic tastes, with a strong leaning for scientific pursuits. A birthright Friend, he was educated at the Friends' School at Providence, and later studied medicine at Harvard. He early became a



Dr. Joseph Bassett Holder.

friend of Louis Agassiz, then living at Nahant, and the author often visited the home of the great Swiss naturalist with him. The two men dredged the bay and collected together, and the friendship materially influenced Dr. Holder's later career. While at Harvard he was demonstrator of anatomy for Oliver Wendell Holmes, and was present at the first application of ether. He began the practice of medicine in Swampscott, building an artistic Gothic home on the hills overlooking Massachusetts Bay, now owned by Mr. Joy. From here he soon moved to Lynn, was appointed city physician and rapidly became noted as a surgeon. He made the first list of plants and birds of Essex County; was the founder and president of one of, if not the first, Natural History societies of Lynn, and was interested in collecting data relating to history of the county and town. He was an artist of more than ordinary talent, one of his paint-

ings being the "Old Hermit," now in the Essex Institute, while the "Dry Tortugas" and other works by his brush are owned by the author. In 1859 Louis Agassiz and Spencer Baird, of the Smithsonian, induced him to go to the Florida Reef to study its growth and development in the interests of science. This he did, also becoming surgeon-in-charge of the Engineer Department. He sent North valuable collections and data to Agassiz and the Smithsonian, the Museum of Comparative Zoölogy at Cambridge, College of the City of New York, etc. One of the important discoveries he made related to the growth of corals. It was believed that coral grew very slowly, but by keeping specimens under observation and in a sea aquarium, he found that branch corals grew five or six inches a year, and meandrina were also fast growers, a small head doubling its size in a year, thus

upsetting all preconceived ideas about the extreme slowness of the growth of corals.

On the breaking out of the war Dr. Holder entered the army and became health officer and surgeon of the military prison at Fort Jefferson, remaining at Tortugas seven years, fighting yellow fever during the Civil War and saving hundreds of lives at the risk of his own. Government supplies were often inadequate, and he raised money in various ways, by personal effort, to save the prisoners and others from scurvy. Aside from his views on the army, Dr. Holder was a consistent Friend, a man of the highest character, a type of the gentlemen of the old school, when this term included the ethics of Christianity. He was universally beloved and respected.

In 1869 Dr. Holder was ordered to Fortress Monroe, Va., and while there was invited to join Prof. A. S. Bickmore in organizing the American Museum of Natural History, New York.

He was assistant director, then curator of Zoölogy from 1871 to 1888, the time of his death. Dr. Holder was a frequent contributor to the magazines of the day. Among his works are: "Fauna Americana," "Our Living World"; in collaboration with J. G. Wood, the "Museum of Natural History"; with Sir John Richardson, the "Atlantic Right Whale"; Proceedings of the American Museum of Natural History, "Stone Collars of Porto Rico," "Along the Florida Reef," Harpers', and many articles and papers in scientific publications. He was a patron of the Metropolitan Museum of Art, Fellow of the New York Academy of Sciences, member and one of the founders of the Ornithological Union, member of the Society of Naturalists of the Eastern United States, the Geographical Society, member of the Harvard Club and others. Dr. Holder married Emily A. Gove, a Friend, of Lynn, a lineal descendant of Edward Gove, the Quaker of Hampton,



Charles Frederick Holder.

N. H., the original seceder from England, who in 1683 headed the movement against English rule to protest against the dissolving of the State Assembly by the English Governor, Cranfield. Gove was arrested, sentenced to death, but finally sent to England. His estates were forfeited and he was confined for three years in the Tower of London, from where he was released by King James under the general pardon to Quakers in 1686. His estates were returned to him, and his descendants aided, in 1776, in successfully accomplishing what he attempted seventy-five years previous. (See Gove genealogy, "History of Weare, N. H.")

Dr. J. B. and Emily Holder had one son, Charles Frederick (author), born in Lynn, Mass., August 5, 1851. The following biographical data is copied from "Who is Who in America," by Marquis & Co., and from the "History of Los Angeles County." Charles Frederick Holder, birth-

right Friend or Quaker, accompanied his father to Florida and spent five or six years on the reef. Educated at Friends' School, Providence; Allen's English and Classical School, West Newton and United States Naval Academy; became assistant curator American Museum of Natural History, New York, 1872. In 1875 gave up all other interests to devote himself to literature. Fellow New York Academy of Sciences, member of National Geographical Society, etc. Known in England as American Biographer Charles Darwin. Voluminous contributor to the magazines and literary press of America and Europe. His published works are: "Life of Charles Darwin," "Life of Louis Agassiz" (*Putnam's*), "Marvels of Animal Life," "The Ivory King," "Living Lights," "Angling" (joint author), (*Scribner's*); "The Treasure Divers," "Stories of Animal Life" (Dodd, Mead & Co.), "Elements of Zoölogy," "Natural History Tales," "Fishes and

Reptiles," "The Corals and Jelly Fishes," "Mammals," "Insects," "The Birds" (American Book Co.), "The Large Game Fishes" (Macmillan Co.), "A Strange Company" (Lothrop & Co.), "An Isle of Summer" (Murdock & Co.), "Around Pasadena" (Lee & Shepard), "The Adventures of Torqua" (Little, Brown & Co.). Mr. Holder went to Pasadena, Cal., for his health in 1885; has been president of the Board of Education of Pasadena, trustee Throop Polytechnic Institute, trustee Los Angeles State Normal School; trustee of Public Library. He founded and edited the *Californian Illustrated Magazine*, but sold his interest and retired at the end of two years. Six or eight months later the magazine suspended. With Ex-Governor Lionel A. Sheldon he edited the *Los Angeles Tribune*. In 1879 married Sarah E. Ufford, lineal descendant of the Huguenot William Provost (Paris, 1545), the founder of one of the most dis-

tinguished families in American history, a prominent member of the American Branch being Right Rev. Samuel Provost, first Episcopal bishop of New York. (See Provost Genealogy, by Judge Andrew J. Provost. New York, 1895.)

Among the well-known Holders of Lynn was Nathaniel Holder, born in Marblehead, and married to Hannah Dodge Morgan, of Salem. He had thirteen children, forty grandchildren and eight great-grandchildren at the time of his death. He removed to Lynn in 1833 and became prominently identified in the growth and development of the city, opening up several portions and building many houses. Mr. Holder was educated for the ministry and had for his first charge a church in Washington, N. H. Later he joined the Unitarian Church and finally became a business man, a builder and extensive real estate dealer, also owning a large wholesale bakery business in Lynn. He laid out Pine Hill into

streets, from Linwood to Walnut; he also laid out Greenwood, Ontario, Tapley, Grove, Salem and Cedar Streets. He was one of five to buy and lay out Pine Grove Cemetery. Mr. Holder was a refined and cultivated man, universally respected and honored. He served his term as overseer of the poor, school trustee, and in 1853 was a member of the State Legislature.

Miss Harriet E. Holder came into possession of many of the articles of glass owned by the Marblehead Branch and has donated them to the Lynn Historical Society. Two pieces date back to the seventeenth century, a Canton China plate and an illuminated glass tumbler. There are but few of these tumblers now in this country, and these were originally brought to New York from Holland by some Knickerbocker families. From colonial times, also, is a Canton sugar bowl of unique shape, a wine-glass, a tea pot and a copper lustre cream pitcher. An interesting piece is the

.

"Washington vase plate." A large number of these were manufactured soon after the death of Washington, as memorial plates. The design is graceful but rather morbid for modern taste, being a funeral urn. These plates caught the popular fancy, and there was a great demand for them. Another plate of Olympic ware pictures out the ancient Grecian games.

A cup has a beautiful design in a wreath of passion flowers, and a tea plate with raised lavender flowers is artistic.

Among the Holders of Lynn born at the old homestead overlooking the bay was Daniel, oldest son of Richard. He was a man of fine presence, courtly, refined and cultivated. In early life he moved to Baltimore, then to New York, where he accumulated, as a merchant, a large fortune, which was, unfortunately, lost in one of the memorable panics of the period. He married Sarah Fairbanks Houghton, of Lynn, a woman of culture and attainments, social

and otherwise. Their sons, Charles and Richard, were educated at Friends' School in Providence when living in New York, and in 1837 the family moved to Tremont, Ill. Both sons were, like their father, of literary and scientific tastes. Richard in 1846 took the overland trip to Oregon, during which he had two serious encounters with Indians, twice having his horse shot, and also narrowly escaped starvation, the party at one time being reduced to their leather bootlegs for food. In 1853 the brothers entered into business in Bloomington, Ill. Richard was a trustee of the State Normal College, planned the Natural History Rooms and donated 500 specimens of birds mounted for study. He also gave similar collections to the Wesleyan University. He was president of the Illinois State Fair Association for many years, president of the Library Board, and at the time of his death was the representative of the C. N. W. R. R. in Freeport, Ill.

In all of his over fifty years of business life, he was always honorable, just, impartial, frank and open in his dealings, and one who will be missed from his accustomed place in the trade.

He was held in the highest esteem by the friends and associates, both in the social and business world, and by his genial, cordial manner and faithful friendliness will be missed by those who have been accustomed to meet him in the various walks of life.

To his family we tender our heartfelt sympathy in their great sorrow and in the loss of such a good husband and father, and to his partners, in the passing away of such a kind and faithful associate and adviser.

As a mark of respect we shall close our stores during the hour of the funeral from twelve to one, noon, February 25th, and shall insert these minutes in the Boston papers.

COMMITTEE OF THE BOSTON METAL TRADE.

CHAPTER XX.

HISTORICAL NOTES.

References to the Family Left by Dr. Joseph Bassett Holder.—
Description of Richard Holder.—A Colonial Quaker Home.

AMONG the private papers of Dr. Joseph Bassett Holder were found some notes which may be of interest to the Holders of Lynn, Bolton and Berlin as being the only description obtainable of a home of one of the original Nantucket Holders (Richard), and an account of old times at Uxbridge, the home of the mother of Francis T. Holder and Joseph B. Holder.

“Richard Holder, my grandfather, born in 1757, I remember very distinctly as a man of rather below average height. The dear old grandmother is especially remembered for her beauty, care and thoughtfulness to me as a small boy. At this time,

about the year 1827, our grandparents were living in the old Holder homestead, which stood on the corner of Sagamore and Nahant Streets, and which was moved to Union Street, opposite the burying ground, in 1850, to make room for the Gothic house which I built on the property. With the grandparents lived Aunt Hannah, grandfather's sister. All was in the primitive condition that prevailed up to the time of railroads and other radical inventions. The Holder homestead was a typical colonial high and low-roofed building standing on the highest portion of the large estate, which extended at that time, as near as I can remember, from Baltimore Street to the ocean, and east or south to the bay, while opposite, including what is now the Ocean Street property, was the large and extensive estate of my grandfather, Breed. The view from the house commanded Massachusetts Bay, Nahant and Egg Rock, the land being much higher



Colonial desk of Richard Holder. Owned by C. F. Holder, Pasadena, Cal.

than at present. Near the house was an old-fashioned wind mill, and leading up to the residence was a green slope, the gate being what is now the entrance to Sagamore Street, which I named, as well as Sachem Street. Nahant Street was now known as Pudding Hill, and an ancient stone wall ran from Baltimore Street to the ocean. (This stood in my day. C. F. H.) As I remember the old house, its characteristics were similar to many in the eighteenth century. Large chimney in the center, with an ample fire place and a very wide panel for the back of the fire place. The latter was faced with ancient Chinese tiling, the delicate blue making a beautiful effect (one of these is in possession of the author). The ceiling with boxed beams, the center beam running through the middle of the ceiling being wide and handsomely boxed. The buffet was a striking feature, and when I built, it was taken out and placed in the house

which now stands on the corner of Sagamore and Nahant Streets. It was better than the average. It occupied the outer corner of the drawing room. The woodwork was finished in mouldings, the open part having a round finishing at top, and the closet at the bottom, with panel doors. On the inside at top, the roof was lathed and plastered, nearly to form a concave or spoon-shaped structure. Neatly cut or scalloped shelves were placed at intervals. The contents of this buffet at this time would delight the eye now; a rich silver tankard of ancient pattern, solid and valuable, quaint silver spoons and other objects, great rows of old blue china and delf, with many other pieces brought from abroad and heirlooms in the family.

“The old house was furnished handsomely, indeed richly, the sofa and chairs being solid mahogany with gray Friendly tint coverings with a brave array of brass-headed tacks. It would have been rich

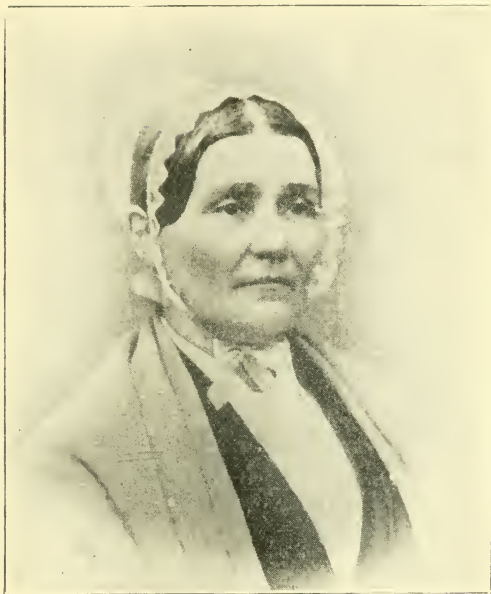


Desk of Daniel Holder, of Nantucket (1720). Owned by Charles F. Holder, Pasadena, Cal.

even to-day with its quaint pieces and ornaments of brass; yet over all was the air of dignity and plainness which characterizes the homes of Friends everywhere. In the corner was a high clock, and in another an ancient desk, which belonged to Grandfather Daniel Holder, of Nantucket, having been made some time in 1700. (This desk, here shown, is now in the possession of the author.) Another piece of ancient furniture was a black spindle-leg table which belonged to Grandfather Breed. The house, as near as can be determined, was built by Richard about the time of the Declaration of Independence, though others believe that it was built by Grandfather Breed in 1690. (It remained in the family until about 1852, and was destroyed in the great fire of Lynn in the eighties.) My cousin, Rachael Nichols, describes Grandfather Richard as a 'small, straight, pleasant-looking man.' In a letter received from Nathan D. Chase, of Lynn,

he speaks as follows of Richard Holder: 'He was fond of horses and kept quite an establishment for the day, driving a two-wheeled chaise, the body of which was painted pink, yellow and brown, according to the fashion of the time. He was a very quick, active man, in which your own father, Aaron, was very much like him. He was a prominent Quaker, sat upon the high seat and dressed in the height of the Friendly garb—coat, hat, breeches and silver shoe buckles. He was one of the old honest stock, whose word was as good as his bond.'

"In records of Lynn Friends meeting, 1803—I mo.—I find: 'The subject relating to Friends in Boston being again before this meeting, and as it appears by information given this meeting that Friends there are in the practice of holding, and have set up and do hold, a meeting, we do therefore appoint Richard Holder to labor with these Friends who do thus, contrary to the



Rachael Bassett Nichols.

advice of the monthly meeting, set up and hold said meeting, etc.'

"In the old house the typical Friends' hospitality was shown, and it was rarely that several visitors were not there, while twenty or thirty at dinner on monthly or quarterly meeting days was a common occurrence. Here the cousins from Bolton gathered—Thomas Holder and his wife and their children; David, father of Francis, and the Bassetts, from Uxbridge, while visits were constantly exchanged, family parties riding in chaises and coaches over the beautiful roads between the not distant homes.

"My father, Aaron, was named after Dr. Lummus, who was one of the early physicians of Lynn and an intimate friend of the family. In about 1826 he purchased the land on the corner of Nahant and Washington Streets and built the large dwelling which still stands. My father was one of the most decided characters, a Friend by

birthright, he continued faithful to the essential requirements of the church. Though strictly economical and cautious in business affairs, being a wholesale and retail druggist, he was endowed with the noblest impulses as to charity and benevolence. The appeals of the needy and suffering were always responded to, and a large share of his ample income went to meet constant demands upon his kindly nature. It can be said of him that he had the absolute confidence of a large community, and was the adviser of hundreds. Not till his gentle nature, his open, cheery face, had passed away did the large circle realize that they had indeed sustained a loss."

CHAPTER XXI.

PICTURE OF A QUAKER HOME IN THE COUNTRY.

**The Bassetts of Uxbridge, Grandparents of Francis T. and Joseph
Bassett Holder.—Their Home.**

“My earliest remembrance of Grandfather Bassett,” continues Dr. Holder, “dates to a time when he was about seventy or eighty years old. I retain the image of him as a slender man of goodly height, but bent by age and lameness. His suit of continental clothing was yet common to old men of the time. A three-cornered hat, long drab vest, and short clothes, silver buckles, etc. Grandmother was not remembered so plainly, but they were both regarded as persons of superior mental endowments, and were most highly

esteemed as members of the Society of Friends.

“A very important member of the Bassett family was Aunt Anne Bassett, my mother’s sister and aunt of Francis Holder. During the period of my occasional visits at the Uxbridge home, Aunt Anne was a distinguished member of the Anti-Slavery Society of Massachusetts. Her well-known proclivities naturally prompted her to give her sympathies to any in distress. The enormities of slavery came to be widely known by aid of printed tracts, &c. In the distribution of these Aunt Anne gave very much of her time. Effingham Capron, one of the well-to-do citizens of Uxbridge, was also identified with this cause, and Aunt Anne expended much of her charity and anti-slavery indignation through him. This was about the year 1837-40.

“William Lloyd Garrison, champion of the Abolition cause, held Aunt Anne in great esteem, and visited her at the home-

stead. She was a woman of marked characteristics. Gentle, very dignified in her manner, and above the average in mental endowments.

“Not having the privilege of seeing her in later years, we retain our childhood’s impressions. She was the beloved and central image in our dreams of coming joy as each season came around. Dear Old Aunt Anne! Memories of the spinning wheel, its mysterious buzz and whirl, and a thousand sights and sounds characteristic of the countryside. Odors of quinces ripening on the attic floor, huckleberries spread out to sun and dry, of chestnuts, ‘wa’nuts,’ oilnuts, beechnuts lying on the floor. How cheerfully the dear old woman went about distributing those bits of luxuries.

“The old home at this time was a central point in several senses. Our grandparents, Joseph and Rachael Bassett, were prominent members of the Society of Friends of

Uxbridge Monthly Meeting, worshipping in the 'Old Brick,' which was situated in the south part of the town. Their house was a special resort for Friends on all occasions of travel or ceremony. A goodly number of Friends resided in Northbridge. The old carriage house and cider mill attached was then an interesting structure, affording a place to the family vehicles. Something between a hackney coach and a mail wagon was the form of the family carriage. Well built and generous in dimensions, wondrous most in heavy leathern thoroughbraces and backbends, its carrying capacity being for six persons. The jaunty coach-like aspect was complete in its canary yellow painted exterior, when equipped for a journey, with its out-riding racks for baggage. The emergencies of winter were provided for in the great double sleigh, a large affair on two sets of runners; altogether a winter counterpart of the wheel vehicle, not omitting the

canary yellow. In very inclement weather the carriage top was mounted on the sleigh runners, and thus a comfortable covered vehicle was had. My memory vividly includes riding to meeting in this carriage.

“Uncle Ephraim was a man of iron will and Puritanical dogmatism. Ambitious to extract all that was possible from the hard, relentless, almost impracticable soil, his ‘mowing lands’ for years had been ‘picked over’ to cull away the stones, the great numbers of which seriously interfered with cutting the grass. My memory is most keen in this particular, for Uncle regarded it incumbent on us boys to do our proper share in removing the obstructions. A favorite problem of Uncle’s was to irrigate the meadows and intervale, and by vigorous labor he had constructed a series of trenches and locks whereby the waters of the neighboring brooks would be distributed for the benefit of his grass crop. That brook in the meadow was a de-

light to our young days; the dark-brown waters rippling over in minute cascades, and then still in pools beneath the alders, where the trout delight to gather. Of the upland mowing land, the Dolph lot is held in memory as one of the small enclosures walled and entered by the usual bars. The great portion of the farm was loaded with boulders, from small to those of many feet in diameter. Rocky and unpromising as were these lands, Uncle contrived to cut large crops of hay, and more than one yearly crop; and this by persistent irrigation through his system of water trenches. The watered lots in the meadow and intervale were notable to the region about. The all-valued brook of brown waters could not be tampered with without disturbing the neighbors on either side. In one case the shutting off flowed the lands above, and on the other it stopped the supply to the mill below. The old mill! This is one of the pleasant memories. During the present

summer, 1883, I visited it. I had not seen it for twenty-five years or more. There was the same tranquil pond, shrunken through want of water, the same dark, smooth top boulders cropping forth, giving resting place to the speckled tortoises. Old 'Josh Aldrich,' the ancient spirit of the place, was gone; the wheel and flume were dropping to decay; but the same winding road, under the chestnuts, where we trapped the red squirrel and the chipmunk, was there; the same old gateway hedged in the alders, and the same notes piped through the overhanging foliage, where the cat bird furtively lingered. In the meadow where the flowing waste of mill water gathered again into the streamlet, was seen the rich crimson of a few cardinals that still grew, gorgeous in the strong contrast with the green flags. Here the bobolink perched on the tall sprig of meadow and warbled forth his characteristic notes. All the sights and sounds

peculiar to midsummer were here, and had not lost a tithe of their wonted joyfulness.

“Near the old mill and at the juncture of the Cato Willard road and the town road a ‘heater piece’ occurs, a triangular piece of land that has long served as burying ground for the neighborhood. In the later days of Uncle Ephraim the remains of our immediate family were removed and interred in an inclosure of strong granite and iron on the pasture land of the farm.

“On the northerly portion of the farm is ‘Linset’ Woodland, a delightful oak and hickory forest, lying on a side hill, near what was usually the rye and barley lots. Linset is a name to us unaccounted for; ranging from a hillside to low, wet land, it afforded every phase of soil, and was a most marvelous locality for flowering plants. Linset became to me a little Paradise, yielding as it did so great a variety of the natural objects in botany and zoölogy. A variety of trees of great interest was

there. It sheltered, also, many a bird and beast and reptile. Here we found a box tortoise, on the shell of which was cut the letters and figures E. B. ——. The date was one that indicated the turtle to have lived thirty years since the carving on the shell. My Uncle Ephraim remembered cutting the same thirty years before; and he asserted that the creature was as large at that time.

‘To him who in the love of Nature
Holds communion with her visible forms,
She speaks a various language.’

“And truly this place, this Linset Woods, seemed one of Nature’s especial temples. To sit in the upland shade, by the worn pathway, near the mossy wall, where the squirrels are capering toward the rye field, among the brakes and hemlocks; on the soft turf where the delicate vines of checkerberry and michellas entwine, or under the broad, spreading pine, whose fragrant needles make soft, inviting carpets; this is

joyous. And the various aspects of mid-summer noon and the long twilight are well remembered; the former time of day when the mysterious locust, zee-zeeing—‘stabbing the noon silence with its shrill alarm,’ and in the latter when the lonely whip-poor-will sighs and clucks his peculiar notes.

“In the early days of our grandparents there came to the neighborhood two slaves, named Cato and Lydia Willard. In my day they were old people, and were some of the then lately liberated slaves of New England. They raised a large family of children and were much respected for many virtues.

“The house and surroundings of the old home remain much as they were formerly; plain in the extreme, yet how beloved by association! The yearly journey in early summer usually was by carriage over the road. At early morn we started from Lynn, making a long day on the road,

usually stopping at noon at Lexington or Natick. Then at sunset, or a little later, the familiar hillsides of the old home would appear, and we would leave the country road to enter the familiar one around the meadow pond, and thence by Cato Willard's, and home."

CHAPTER XXII.

ROYALIST HOLDERS.

Go to Canada with the Army after the Revolution.—Settle in
New Brunswick.—Famous Family of Ship
Captains.

A PECULIAR and interesting fact which will strike the reader of these pages is that the Holders were comparatively few in number in the United States, the name not being a common one. Holdens are comparatively frequent, and found in almost every directory, but the two families are entirely distinct—a singular fact in itself, as the names might easily have been confused in early days. In 1757, or previous, a branch of the Holders, probably from England, settled on Long Island, at Northport, this on the authority of H. A. Holder; while another member of the family, Ed-

win J. Holder, of Amesbury, believes they came from Pennsylvania. There were two brothers—Jacob and John, and it is supposed there was another brother, George. When the war of the Revolution broke out, these Holders, being Royalists, entered the British Army, and when defeat came they were taken by the British commanders to St. Johns, New Brunswick, then known as Parrtown, Nova Scotia. Arriving in 1783 as members of the company known as United Empire Loyalists, Jacob Holder was allotted land in the settlement of Parrtown, and exchanged for another piece sixteen miles up the St. Johns River, at Long Reach, where his descendants still live, a large and highly respected family, famous for its sea captains. Three miles below is the town of Holderville, where there are others of the family. Some members of this branch have moved to the United States. Samuel Holder married Lucretia Belyea, and his descendants are claimants

to the Aneke Jans estate, of fame and history.

Many of these Holders were on the Canadian side in the war of 1812, serving in the One Hundred and Fourth Regiment. The grandfather of one of the Canadian Holders was a soldier in this regiment, which made a famous march in the winter of 1812-13. Walter Holder, grandson of Jacob, was a soldier on the Union side in the Civil War, and is to-day a pensioner for his gallant services. He took part in thirteen battles and was three times wounded. The genealogy of this branch of the family, so far as obtainable, for which the author is indebted to Mr. H. A. Holder, the well-known electrical supply merchant of Boston Highlands, will be found in the Appendix.

Holders settled, years ago, in Australia. The Hon. F. W. Holder is speaker of the Federal House of Representatives of Australia.

At various times within the past one hundred years other Holders have come to America whose genealogy, so far as the requests have been responded to, will be found in the Appendix. The largest family is found in Brooklyn, and is directly from the original Holderness branch. The head of this branch in America was Charles Barrett Holder, born in Hull, England, who came to Brooklyn, N. Y., in 1833, and was prominently identified with the growth and development of that city. They are descended from William Holder, of Barmston, Holderness, 1736. Another branch is descended from Charles Holder, a wealthy merchant of London, who settled in New York in 1841. The crest of this branch was a dove holding an olive branch, and the family is found in Washington, D. C.; Jefferson and Atlanta, Ga. Another branch of the family is that of the Maidstone, Kent, England, Holders. The head of this family to-day is Dr. Charles Adams

Holder, of Colorado Springs, Col., whose father, Charles Hawkes Holder, of Maidstone, came to America in 1858 and settled in New York, where daughters still reside. Another branch, in the person of William Morris Holder, came from March, Cambridgeshire, England, and settled in Providence, R. I., in 1861. There are also Holders living in Montreal and New York of German descent. Many of the latter are named Holdermann, Holderle, etc., but in coming to America assumed the name of Holder by dropping the ending, hence are not Holders. Among the records of the Friends in London are found the names of Ann Holder, 1659; Anthony, 1662; Nathaniel, 1668; Christopher, first and second; Martha, 1658; Joane, 1653; Sarah, 1660; Hester, 1681; John, 1684; all living in towns in Gloucester or Somerset Counties of England. There are Holders in many parts of England. Sir John Charles Holder lives at Pitmaston, Moseley, Wor-

cestershire. The arms of Holders of Cambridge are: Azure, a pass dancetté between three griffins passant, wings endorsed, or' brest crest, on a ducal coronet, gule, a lion segant, or'. This is the arms of Dr. Charles Adams Holder, of Colorado Springs. Another Holder arms given in the Encyclopedia of Heraldry is: Holder azure three griffins segant, or', crest out of a five-leaved ducal coronet gule, a lion segant, or'. Though given twice, this is evidently the same. The Holderness branch bore the arms given in proper colors on a previous page, and are given on the authority of Mr. R. Y. Stephenson, the well-known antiquarian, and Dr. J. B. Holder, who many years ago had the search made in London and the drawings of the arms made.

Especial interest lies in the Holders of Barbadoes. The family of Charles Barrett Holder owned a line of ships early in the century, which sailed from London to Bar-

badoes. John Holder, the Quaker, was a ship owner, whose vessels plied between Boston and Barbadoes and London, and a number of Holders went to the island and settled there in early days. William Holder's name as shipmaster the author found in 1685 in the Barbadoes records; and it is evident that several distinct Holders settled there years ago. From the records of the parish of St. James, December 20, 1679, it was learned that Meltiah Holder owned 100 acres and 32 slaves. John Holder owned an estate of 98 acres. In the parish of Christ Church, 1680, Nicholas Holder had an estate of 33 acres and 18 negro slaves. In the parish of St. Andrews, John Holder had an estate of 59 acres and 300 slaves. In 1783 to 98 the Rev. Henry Evans Holder, of Barbadoes, was a prominent literary man. He published, among other things, a number of discourses, a novel, poems and several theological works. It is a singular fact

that there are no white people by the name of Holder living in Barbadoes to-day, according to the American vice-consul. Negro slaves took the names of their masters, which explains the name among these people.

APPENDIX

HOLDER GENEALOGY

I

HOLDER OF HOLDERNESS

Saxon Chief who captured Holderness, England
500 A.D.

II

HOLDER

Thane during reign of Alfred the Great
870 A.D.

III

REV. GEORGE HOLDER

Rector of All Saints, Roos, Holderness
1588

IV

REV. WILLIAM HOLDER, D.D.

Born Holderness 1616; married 1643 Susannah Wren
(died 1688) daughter of Dr. Christopher
Wren, Dean of Windsor; sister of
Sir Christopher Wren, Bart.

Guide to genealogy. To facilitate the finding of relationships the names are: First, numbered from one upward; the second, or middle figure, is the generation from Christopher I; the third figure indicates the number of children in the family.

1. Christopher Holder, of Winterburne, Gloucestershire, Eng., minister, author and missionary, b. 1631; was married twice, first to Mary Scott, a Friend, of Providence, R. I., in Olveston, near Bristol, Eng., June 12, 1660; d. April 13, 1688, at Ircott, Parish of Almondsbury, and was buried at Hazell in the monthly meeting of Frenchay. Mary Scott came of a distinguished family. On her mother's side she was a descendant of Sir Erasmus Dryden, Bart., grandfather of the poet Dryden, who was poet laureate in 1670-88. Her grandfather was of the English branch from which were descended Sir George Scott, the famous architect of the Gothic restoration of England; Robert Scott, the English lexicographer; John Scott, first Earl of Eldon, and Sir Walter Scott, the novelist and poet. Issue.

2 (2) I. Mary, b. Sept. 16, 1661; d. Sept. 20, 1737.

3 (2) II. Elizabeth, b. Jan. 4, 1665; d. (unmarried). *Married Wm. Dyer*

2. Mary married Peleg Slocum, of Dartmouth, Mass., 1680; d. at home of her son-in-law, Peter Eason, Newport, R. I. July 20, 1737. Issue.

1. Mary, b. Oct. 17, 1681.

2. Deliverance, b. Feb. 10, 1685.

3. Content, b. Jan. 3, 1687.

4. Elizabeth, b. Feb. 12, 1690.
5. Peleg, b. Mar. 24, 1692.
6. Giles, b. Feb. 21, 1695.
7. Holder, b. June 14, 1697.
8. Giles, b. 1699; d. —.
9. Sylvester, b. Nov. 1, 1704.

Mrs. Russell Sage, of New York, represents Christopher Holder in that city, and the author is indebted to her for the following, showing her descent in the Slocum line:

Peleg Slocum married Mary Holder 1680.

Joseph Slocum married Susannah Wanton 1721.

John Slocum married Hannah Brown 1754.

William Brown Slocum married Olivia Josselyn
1793.

Joseph Slocum married Margaret (Pierson) Jermain 1825.

Joseph Jermain Slocum married Sallie L'Hommedieu 1854.

Margaret Olivia Slocum married Russell Sage 1869.

Herbert Jermain Slocum (son) married Florence Brandette 1886.

Stephen L'Hommedieu Slocum (son) married Luna Garrison 1896.

Herbert Jermain Slocum, Jr. (grandson), b. 1888.

Myles Standish Slocum (grandson), b. 1890.

The Slocum branch of the family can be followed in the genealogy of the Slocums by Charles Eli M. Slocum, Syracuse, N. Y.

Mary Scott, first wife of Christopher Holder, died Oct. 17, 1665. In the following year he married Hope Clifton, a minister of the Society of Friends, daughter of Thomas and Mary Clifton (Friends), of Newport, R. I. Related to Sir John Constable, Knight, of the Manor of Burton-Constable (1346), through Eleanor Clifton, who, in 1560, married Ralph Constable, second son of Sir John Constable. Issue.

- 4 (2) I. *Christopher, b. Dec. 22, 1666; d. 1720 (?); was large property owner in Newport, 1690.
- 5 (2) II. Hope, b. May 25, 1668.
- 6 (2) III. Patience, b. Feb. 12, 1669.
- 7 (2) IV. Patience, b. Aug. 16, 1671.
- 8 (2) V. John, b. Aug. 20, 1672; d. Aug. 25, 1672 (Friends' Records, Newport).
- 9 (2) VI. Content, b. May 22, 1674; d. Aug. 24, 1676.
- 10 (2) VII. Anne, b. Feb. 29, 1676; d. Mar. 21, 1676. Issue.

*Christopher Holder's brother Anthony, of Ircott, is quoted in Smith's catalogue of Friends' books as author of "A Discovery of Two Unclean Spirits, etc.," 1657. I learn from the central offices of the Society of Friends in London that his wife's name was Eleanor. The names of their children are as follows: Martha, b. 4, 16, 1658, Frenchay. Joane, b. 12, 9, 1653, Alveston. Sarah, b. 4, 19, 1680, Ircott. Anthony died 12, 20, 1662, and was buried at Bristol, Eng.—C. F. H.

Daniel Holder

His Children

Mannah Holder, 3rd Mo 27th 1751
Theodote Holder, 1st Mo 20 1753
Thomas Holder, 9th Mo 28 1754
Richard Holder, 1st Mo 8 1757

Theodote Holder, 1st Mo 1st

Sarah Holder, 8th Mo 21st 1760
Abigail Holder, 7th Mo 18th 1762
Daniel Holder, 4th Mo 14th 1762
Abigail Holder, 12th Mo 1st 1764

Facsimile of page of Daniel Holder's Bible, Nantucket (1751); list of his children in his own handwriting.

4. Christopher Holder, Jr., the only surviving son, married in Hallatrow, Somersetshire, Feb. 15, 1691, Elizabeth Daniell, of Winterburne, Gloucestershire, monthly meeting of Frenchay. Issue.

11 (3) I. Infant, d. Dec. 5, 1693, at Frenchay; buried at Mangotsfield.

12 (3) II. John, b. 1694 (?); married — 1720 (?); master of ships between Boston, Barbadoes and England. Issue.

13 (4) I. Daniel Holder, b. 1721 (?); married Hannah — (?) in 1748 (?) Shipbuilder of Nantucket, Mass. (see contract). Probably named Daniell after his grandmother. He signed the name Daniel. (From pages 70, 73, 75, 87, Nantucket book of births, marriages and deaths.) Issue.

14 (5) I. Hannah, b. Nantucket, Mar. 27, 1751; d. —.

15 (5) II. Theodate, b. Nantucket, Jan. 20, 1753; d. Dec. 16, 1753.

16 (5) III. Thomas, b. Nantucket, Sept. 28, 1754; d. Jan. 10, 1830, Berlin, Mass.

- 17** (5) IV. Richard, b. Lynn, Jan. 8, 1757; d. Jan. 25, 1835, Lynn, Mass. (See marriage certificate.)
18 (5) V. Theodate (2d), b. Nantucket, Jan. 1, 1759; d. —.
19 (5) VI. Sarah, b. Aug. 21, 1760; d. —.
20 (5) VII. Daniel, b. April 14, 1761, Marblehead.
21 (5) VIII. Abigail, b. July 18, 1762.
22 (5) IX. Abigail, b. Dec. 1, 1770.
14 (5) I. Hannah; married James Rich.
15 (5) II. Theodate; not known.
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DESCENDANTS OF THOMAS HOLDER, NANTUCKET,
MASS. (1754-1830).

Thomas Holder, b. Nantucket; married Sarah Gaskill, of Mendon, Quaker minister, now Blackstone, who died Nov. 6, 1836. About 1778 they moved to Berlin, Mass., and built the Holder homestead. Issue.

- 23** (6) I. Phebe, b. April, 1780; d. Nov., 1832.
24 (6) II. Hannah, b. June 16, 1782; d. Berlin, Mass., April 20, 1848.
25 (6) III. Joseph, b. Mendon, May 13, 1785; d. Bolton, July 3, 1867.
26 (6) IV. Daniel, b. June 19, 1787; d. Berlin, Mass., Sept., 1787.

- 27** (6) V. David, b. Sept. 12, 1788; d. Mar. 26, Bolton, 1864.
- 28** (6) VI. Daniel Holder (2d), b. May 19, 1791; d. May 18, 1863, Berlin, Mass.
- 29** (6) VII. Thomas (Jr.), b. June 6, 1794; d. Oct. 20, 1856, Clinton, Mass.
- 30** (6) VIII. John, b. July 22, 1799; d. Feb. 6, 1864, Berlin, Mass. Issue.

23. Phebe Holder; married Silas Cooledge, of Bolton. Issue.

- 31** (7) I. Silas, b. —; married Judith Breed; d. —.
- 32** (7) II. Theodate.
- 33** (7) III. Sarah; married Daniel Osgood.
- 34** (7) IV. William Ledra; d. young.
- 35** (7) V. Loring; d. young.
- 36** (7) VI. Nathan; married Helen —.
- 37** (7) VII. Hannah; married Mark Andrews.
- 38** (7) VIII. Lucy; married John Andrews.
- 39** (7) IX. Rufus; married Laura Hapgood.
- 40** (7) X. Martha; married Harry Carter.
- 41** (7) XI. Lyman; married Lucy Brigham.
- 42** (7) XII. Mary; married Lorenzo Bruce.
- 43** (7) XIII. Lydia; married William Chase.

25. Joseph Holder married three times. His first wife was Mary Greene; b. Sept. 12, 1788; d. Dec. 2, 1829; married Oct 5, 1808. Issue.

- 44** (7) I. David Greene, b. Dec. 18, 1809; d. April 2, 1886.
- 45** (7) II. Lucy Greene, b. Dec. 24, 1811; d. April 22, 1869.
- 46** (7) III. Edward Southwick, b. Nov. 5, 1813; d. Sept. 29, 1842.
- 47** (7) IV. Sarah, b. Dec. 8, 1820; d. April 6, 1879.
- 48** (7) V. Lydia Brigham, b. July 20, 1825.
- 49** (7) VI. Hannah Greene, b. Sept. 11, 1827; d. Sept. 6, 1838.

44. David Greene Holder married Ruth Babcock.
Issue.

- 50** (8) I. Nathan Babcock, b. Bolton, Oct. 24, 1833, Helena, Mont.
- 51** (8) II. Josiah B., b. May 28, 1835.
- 52** (8) III. Charles Anthony, b. Dec. 26, 1836 (unmarried). Orange City, Idaho.

50 I. Nathan Babcock Holder, Helena, Mont., married Maggie Lucas, Osborn, Ohio, May 26, 1859. She died Nov. 28, 1895. Issue.

50a(9) I. James Lucas, b. Ravena, Ohio, Apr. 16, 1860.

50b(9) II. Roscoe Wheeler, b. Ada, Ohio, Nov. 20, 1866.

50c (9) III. Lee Everett, b. May 20, 1871, Springfield, Ohio; d. Jan. 30, 1872. Issue.

50b. Roscoe Wheeler Holder married, 1896, at Helena, Sarah Medora Haines, of Charleston, Va.; b. Nov. 15, 1858.

51. Josiah B. Holder, Lewiston, Me., married Sarah Ann Shattuck Sept. 13, 1862. She died Jan. 22, 1876. Issue.

53 (9) I. Walter Edgar, b. Sept. 18, 1867; d. Feb. 20, 1869.

54 (9) II. Irving Clifton, b. Sept. 13, 1869.

55 (9) III. Maurice Edmond. Issue.

54. Irving Clifton Holder, Medfield, Mass., married Mary Annette Vining, daughter of John Quincy Vining, of Rockland. Issue.

56 (10) I. Effie Louise, b. Feb. 12, 1892.

57 (10) II. Sadie Annette, b. May 26, 1893.

58 (10) III. Ralph Clifton, b. Feb. 22, 1895.

55. Maurice Edmond Holder, South Braintree, Mass., married Mary Ann Battey. Issue.

59 (10) I. Walter Stanley.

51. Josiah B. Holder (1835) married a second time, Mary Carr Washburn.

45. Lucy Greene Holder married Albert Swift Payson, of Foxboro, Mass.; d. Feb. 23, 1873. Issue.

- 60** (8) I. Hannah Holder, b. Nov. 9, 1839; d. Sept. 1, 1842.
- 61** (8) II. Joseph Holder, b. Nov. 23, 1842; married Melissa V. Bolton May 9, 1869.
- 62** (8) III. Edward Southwick, b. Sept. 2, 1845; married Julia Augusta Robinson July 2, 1868.
- 63** (8) IV. James Albert, b. June 11, 1848; married Ida E. Clark Aug. 10, 1869.

46. Edward Southwick Holder married Ruth Buffington, of Fall River. Issue.

- 64** (8) I. Thomas Frye, b. Jan. 9, 1839; d. —.
- 65** (8) II. Henry Buffum, b. July 12, 1840; d. —.
- 66** (8) III. Daniel Buffington, b. Dec., 1841; d. —.

47. Sarah Holder married, May 29, 1839, Samuel H. Wheeler; d. Oct. 21, 1894; Berlin, Mass. Issue.

- 67** (8) I. Lucy Holder, b. Feb. 13, 1840; married Amasa A. Whitcomb.
- 68** (8) II. Martha, b. June 20, 1842; d. Jan. 31, 1893; married Onslow E. Chase.
- 69** (8) III. Levi, b. May 5, 1845; d. Dec. 22, 1852.
- 70** (8) IV. Mary Greene, b. May 25, 1847; married Lewis J. Hapgood.

- 71** (8) V. Samuel, b. Nov. 3, 1851; married Emily Bruce.
- 72** (8) VI. Levi, b. Sept. 5, 1854; d. Nov. 29, 1864.
- 73** (8) VII. Henry Arthur, b. Mar. 31, 1857; married Nellie F. Reed.
- 74** (8) VIII. Joseph Albert, b. April 19, 1859; d. Jan. 3, 1865.

48. Lydia Brigham Holder, of Bolton, Mass., married Greeley Dow, of Weare, N. H., now of Bolton. Issue.

- 75** (8) I. Sarah Holder, b. Apr. 16, 1848; d. —.
- 76** (8) II. James Greeley, b. Aug. 4, 1849; Bolton.
- 77** (8) III. Alfred, b. April 21, 1851.
- 78** (8) IV. George Edward, b. Dec. 10, 1854.
- 79** (8) V. William Henry, b. Aug. 20, 1857.

25. Joseph Holder married a second time, June 2, 1831, Rachael Fry, b. May 25, 1798; d. Dec. 17, 1846. Issue.

- 80** (7) I. Mary Green, b. Sept. 7, 1832.
- 81** (7) II. Anna Fry, b. May 7, 1835; d. Sept. 21, 1896.
- 82** (7) III. Rachael Steere, b. May 25, 1842. Issue.

80. Mary Green Holder married Aaron Harley, of Yolo, Cal., Apr. 5, 1860. He was born July 15, 1825; d. June 11, 1885. Issue.

83 (8) I. Arthur G., b. Feb. 4, 1861; married Minnie L. Nason Sept. 12, 1891.

84 (8) II. Sherman E., b. Nov. 23, 1862; married Mabel Wills, Mar. 10, 1897.

85 (8) III. Herbert F., b. Nov. 5, 1867.

86 (8) IV. Anna B., b. July 19, 1872; married Henry K. White, July 25, 1900.

81. Anna F. Holder married James R. Bean, of Yolo, Cal., Mar. 26, 1856. Issue.

87 (8) I. Edward H., b. Dec. 30, 1856.

88 (8) II. Mary Anna, b. June 9, 1858.

89 (8) III. Elma L., b. Mar. 7, 1860.

87. Edward Holder Bean married Minnie Sanborn, Dec. 19, 1885. Issue.

90 (9) I. Ena Ruth, b. April 26, 1889.

91 (9) II. Alice Edna, b. Dec. 7, 1893.

88. Mary Anna Holder married Marcus T. Sickal, Concord, Cal., July, 1876. Issue.

92 (9) I. Margherita, b. Dec. 22, 1879.

93 (9) II. Harold M., b. July 27, 1881.

82. Rachael Steere Holder married Charles Allen Fry, 1859. He died April 17, 1862, in the Civil War, Co. I, 22d Reg., M. V. M. Issue.

94 (8) I. Cora Belle, b. Apr. 26, 1860; d. May 31, 1872.

82. Rachael S. married the second time Willard G. Bruce, Sept. 23, 1867, who served in Civil War, Co. I, 5th Regt., M. V. M.

25. Joseph Holder married a third time, Deborah Dillingham, Oct., 1850, at South Yarmouth, Mass. She died in 1851.

26. Daniel Holder (1787) died in infancy.

DESCENDANTS OF DAVID HOLDER (1788-1864).

27. David Holder married Ruth Bassett, of Uxbridge, Mass. Issue.

95 (7) I. Rachael B., b. Bolton, June 30, 1813; d. Vasselboro, Me., Jan. 11, 1901.

96 (7) II. William Penn, b. Aug. 26, 1816; d. Dec. 9, 1899, Lancaster, Mass.

97 (7) III. Anna Maria, b. Dec. 4, 1830; d. May 26, 1832.

98 (7) IV. Caroline Elizabeth, b. Jan. 19, 1829; d. Dec. 25, 1829.

99 (7) V. Francis T., b. Aug. 18, 1833. Ex-President Alexander Smith & Sons' Carpet Co., Yonkers, N. Y. Issue.

95. Rachael B. Holder married Thomas B. Nichols, of Vasselboro, Me., b. Jan. 31, 1813; d. Dec. 30, 1878. Issue.

100 (8) I. David Holder Nichols, b. July 21, 1842; d. at Harvard College, Nov. 16, 1865.

101 (8) II. Ruthanna, b. Dec. 31, 1848; married J. F. Washburn, of Vasselboro, Oct. 3, 1889.

96. William Penn Holder married Lois Wheeler. Issue.

102 (8) I. Isaac Bassett, b. July 19, 1843; d. Mar. 3, 1852.

103 (8) II. George William, b. June 21, 1846; d. Aug. 6, 1851.

96. William Penn Holder's second wife (married Sept. 15, 1850) was Hannah Smith Southwick, b. April 30, 1829; d. Nov. 10, 1899. She was the daughter of Daniel and Hannah Southwick, lineal descendants of Lawrence and Cassandra Southwick, who were imprisoned for entertaining Christopher Holder, account of which is given in previous pages. See also Whittier's poem "Cassandra Southwick." Issue.

104 (8) I. Christopher Harris, b. Mar. 1, 1856; d. Oct. 8, 1856.

105 (8) II. Frederick Christopher, of Omaha, Neb., b. Feb. 15, 1857.

106 (8) III. Lunette Ellsworth, b. July 28, 1861. Yonkers, N. Y. Issue.

105. Frederick Christopher Holder married Sept. 16, 1878, Emily E. Harriman, b. Nov. 30, 1856. Issue.

107 (9) I. David Irving, b. June 8, 1879; d. April 4, 1881.

108 (9) II. Hortense Nourse, b. Dec. 1, 1880.

109 (9) III. Fred Colby, b. Nov. 11, 1883.

110 (9) IV. William Pollard, b. Sept. 11, 1886.

108. Hortense Nourse Holder married William I. Graham, of St. Joseph, Mo. Issue.

111 (10) I. George Fred., b. Oct. 28, 1898.

112 (10) II. William Alexander, b. Dec. 17, 1899.

99. Francis T. Holder, of Yonkers, N. Y., and Pasadena, Cal., b. in Lancaster, now Clinton, Mass., Aug. 18, 1833; married Arabella P. Davis, b. Nov. 13, 1834; d. Feb. 25, 1898. Issue.

113 (8) I. Ava L. Holder, b. Dec. 30, 1853; married John Garrison Peene, of Yonkers, N. Y.

Francis T. Holder married a second time, Elizabeth W. Woodbury, of Bolton, Mass., b. Nov. 1, 1837.

DESCENDANTS OF DANIEL HOLDER, SECOND (1791), OF BERLIN, MASS.

28. Daniel Holder married, Sept. 15, 1819, Harriet Hutchins, of Concord, N. H., b. May 13, 1793; d. Aug. 4, 1866. Issue.

114 (7) I. Maria, b. June 28, 1820; d. Sept. 18, 1863.

- 115** (7) II. Samuel H., b. Aug. 26, 1821; d. April 24, 1822.
- 116** (7) III. Samuel (2d), b. Mar. 2, 1823.
- 117** (7) IV. Phebe A. (poetess), b. Nov. 27, 1824; graduate of Westfield Normal College.
- 118** (7) V. Jane, b. July 30, 1827.
- 119** (7) VI. Mary Hutchins, b. July 8, 1833; graduate of Westfield Normal College.
- 120** (7) VII. Levi H., b. Aug. 17, 1837. He was at Andersonville, 27th Mass. Infantry; d. in service Oct. 20, 1866. Issue.

115. Samuel Holder married Louisa M. Rice, of Hudson, Mass. Issue.

- 121** (8) I. Charles Edward; killed in Civil War.
- 122** (8) II. Lambert Bigelow, b. Dec., 1852; d. 1856.
- 123** (8) III. Lyman Daniel, b. 1847; d. Oct., 1848.
- 124** (8) IV. Emily Lucinda; married Austin B. Howe.

118. Jane Holder married Charles Bigelow, of Hudson, Mass. Issue.

- 125** (8) I. Charles Herbert, b. Oct. 12, 1852.
- 126** (8) II. Edward Daniel, b. Oct. 8, 1856; d. Oct. 25, 1875.
- 127** (8) III. Alfred Putnam, b. Dec. 11, 1858.
- 128** (8) IV. Warren Holder, b. Aug. 9, 1866.

DESCENDANTS OF THOMAS HOLDER, SECOND.

29. Thomas Holder (2d), 1794, married Lucy Fosgate, b. —; d. Apr. 14, 1851, in Clinton, Mass. He lived on the homestead for many years. Issue.

129 (7) I. Lydia, b. Aug. 3, 1834.

130 (7) II. Susan Maria, b. Dec. 20, 1837.

131 (7) III. Sarah Gaskill, b. Feb. 5, 1840.
Issue.

129. Lydia V. Holder married Andrew D. Hubbard, of Worcester, Oct. 19, 1860. Issue.

132 (8) I. Melvin Thomas, b. June 26, 1870.

130. Susan Maria Holder married, in 1859, Theodore Gardner Morse, b. Feb. 24, 1836, East Cleveland. Issue.

133 (8) I. Charles Holder, b. July 14, 1868.
Issue.

133. Charles H. Morse married —. Issue.

134 (9) I. Earl William, b. May 1, 1892.

131. Sarah Gaskill Holder married Edgar Cordon Noxon; b. Feb. 28, 1835; d. Aug. 28, 1884.

DESCENDANTS OF JOHN HOLDER, OF BERLIN,
MASS., YOUNGER SON OF THOMAS, OF
NANTUCKET (1799-1864).

30. Major John Holder, of Bolton, married Sept. 1, 1831, Caroline Althea Russell, b. Aug. 26, 1807; d. Feb. 14, 1881; daughter of Col. Ebenezer Russell, of Springfield, Mass. Issue.

- 135** (7) I. Ebenezer Russell, b. April 14, 1832;
d. April 28, 1832.
- 136** (7) II. Henry Thomas, b. April 14, 1832;
d. April 16, 1832.
- 137** (7) III. Henry Russell, b. June 9, 1835; d.
Mar. 4, 1898. Issue.
137. Henry Russell married Dec. 8, 1858, Elmira
Arnold Crosby, Marlboro, Mass., daughter of Ariel
and Zermiah Hall Crosby, b. Nov. 10, 1838. Issue.
- 138** (8) I. John Henry, b. Feb. 29, 1860.
- 139** (8) II. Leslie Elbridge, b. Mar. 24, 1862;
d. April 16, 1862.
- 140** (8) III. Minnie Melissa, b. Feb. 13, 1863.
- 141** (8) IV. Wilfred Everett, b. Dec. 1, 1864.
- 142** (8) V. Perley, b. Dec. 21, 1867; d. May 9,
1868.
- 143** (8) VI. Edith Irene, b. April 20, 1870.
- 144** (8) VII. Herman Sumner, b. Feb. 14, 1874.
- 145** (8) VIII. Elsie Elmira, b. Dec. 25, 1875.
Issue.

138. John Henry Holder married Fanny Maria
Workman, of Bolton, Mass., Sept 21, 1887. Issue.

- 146** (9) I. Marion Gertrude, b. Nov. 26, 1889.
- 147** (9) II. Perley, b. Nov. 24, 1892.
- 148** (9) III. Mildred, b. Nov. 26, 1894.

140. Minnie Melissa married John Dwight Will-
ians of Deerfield, Mass. Issue.

- 149** (9) I. Mary Elmira, b. Oct. 23, 1886.
- 150** (9) II. Ruby Althea, b. Sept. 21, 1890.

- 151** (9) III. Leon Allen, b. Sept. 28, 1896.
 143. Edith Irene Holder married Francis Levi Taylor. Issue.
- 152** (9) I. Zillah Frances, b. Dec. 20, 1897.
 145. Elsie Elmira married Ortwyn R. Seymour, of Sudbury, Mass. Issue.
- 153** (9) I. Bertha Elsie, b. Mar. 5, 1898.
- 154** (9) II. Roscoe Holder, b. May 26, 1900.

DESCENDANTS OF RICHARD HOLDER, OF LYNN,
 MASS. (1757-1835).

17. Richard Holder (see marriage contract), of Lynn, married April 4, 1784, Mary, daughter of Isaiah and Mary Breed.* Issue.

- 155** (6) I. Miriam A. I., b. April 24, 1788;
 d. —.
- 156** (6) II. Ebenezer, b. Aug. 22, 1790; d. —.
- 157** (6) III. Daniel, b. July 2, 1792; d. Feb. 8,
 1840.
- 158** (6) IV. Hannah, b. Mar. 14, 1795.

*The immediate family names on the Breed side are as follows: Jabez Breed, of Lynn, b. 1700; married Desire Breed, b. 1700. Issue. Isaiah, b. Oct. 25, 1724, married Hannah Estes Breed, b. Sept. 13, 1709. Issue, 1. Desire, b. Feb. 16, 1748. 2. Louis, b. July 7, 1750. 3. Hannah, b. Jan. 24, 1750. 4. Eunice, b. Nov. 14, 1753. 5. Jabez, b. Jan. 24, 1755. 6. Mary (Holder), b. July 18, 1757. 7. Moses, b. Nov. 23, 1758. 8. Ebenezer, b. May 12, 1762.

- 159** (6) V. Aaron Lummus, b. Feb. 4, 1797
(marriage certificate in possession of author); d. June 23, 1857.
156. Ebenezer married Huldah Luscomb. Issue.
- 160** (7) I. Daniel.
- 161** (7) II. Edward.
- 162** (7) III. William; d. —.
- 163** (7) IV. Ellen, b. —; married — Tarbox; d. —.
- 164** (7) V. Miriam, b. —; married — Tarbox.
- 165** (7) VI. Anne.
- 166** (7) VII. Elizabeth, b. —; married Mark Caswell, Lynn, Son Warren Caswell.
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DESCENDANTS OF DANIEL HOLDER, SECOND, OF
NEW YORK AND BALTIMORE (1791).

He married Sarah Fairbanks Houghton, in Lynn, 1818. She was born Oct. 29, 1800; d. Jan. 10, 1880. Issue.

- 167** (7) I. Charles Warren, b. Chicago, Sept. 29, 1819; d. April 15, 1900.
- 168** (7) II. Richard Houghton, b. Baltimore, April 15, 1822; d. Freeport, Ill., July 1, 1899.

167. Charles Warren Holder; married Jan. 29, 1841, Mary Jane Wilner, b. Nov. 15, 1819; d. Jan. 15, 1899. Issue.

- 169 (8) I. Althea, b. Jan., 1842; d. Jan., 1847.
 170 (8) II. Daniel, b. Bloomington, Ill., May 23, 1844.
 171 (8) III. Mary, b. Jan., 1847; d. 1857.
 172 (8) IV. William Isaac, b. Bloomington, Ill., May 30, 1849.
 173 (8) V. Richard, b. 1851; d. 1851.
 174 (8) VI. James Warren, b. July 4, 1853.
 175 (8) VII. Charles Vernon, b. Chicago, Ill., Feb. 26, 1856.
 176 (8) VIII. Emily, b. Chicago, Ill., May 28, 1859. Issue.

170. Daniel Holder, Bloomington, Ill.; married Kate Saltonstall, of Tremont. Issue.

- 177 (9) I. Samuel, b. Oct. 24, 1873.
 178 (9) II. Julia, b. Dec. 25, 1884.

172. William Isaac Holder, Morocco, Ind., married Nov. 3, 1869, Ida Webber Bowen, of same place, b. Nov. 17, 1848. Issue.

- 179 (9) I. Warren D., b. July 2, 1871; d. Mar. 12, 1890.
 180 (9) II. Vernon M., b. Oct. 26, 1873.
 181 (9) III. Jessie M., b. Mar. 3, 1876; married June 20, 1901, F. C. Stewart.
 182 (9) IIIa. Ella Moore, b. Aug. 15, 1878.
 183 (9) IV. Harry, b. Sept. 30, 1880.
 184 (9) V. Archie B., b. Oct. 10, 1883.

185 (9) VI. William, b. Jan. 10, 1887; d. Jan. 19, 1887.

186 (9) VII. Charles W., b. May 26, 1889.

174. James Warren Holder, of Salisbury, Md., married Jessie Preston Coddington, b. Sept. 5, 1859, of Lockport, Ill.

175. Charles Vernon Holder married Gertrude Final Dodson, b. Bloomington, Ill., April 1, 1862. Issue.

187 (9) I. Edith Marion, b. June 18, 1888.

188 (9) II. Ruth Mildred, b. Sept. 9, 1890.

168. Richard H. Holder married Mary Jane Aldrich, of Uxbridge, Mass., Nov. 2, 1854. Issue.

189 (8) I. Sarah, b. Sept. 6, 1855; d. Sept. 6, 1855.

190 (8) II. Mary Eliza, b. July 29, 1857.

191 (8) III. Sarah Aldrich, b. June 25, 1860; d. Sept. 24, 1899.

192 (8) IV. Amy Breed, b. June 4, 1863; d. Aug. 8, 1865.

193 (8) V. Annie Bell, b. Nov. 16, 1865; d. Oct. 20, 1867.

194 (8) VI. Richard Valentine, b. Oct. 19, 1868. Is Assistant General Agent Chicago & N. W. R. R., 210 Clark Street, Chicago, Ill.

158. Hannah (1795); Married —.

DESCENDANTS OF AARON LUMMUS HOLDER.

159. Aaron Lummus Holder, of Lynn, son of Richard and Mary Breed Holder, married Rachael Bassett,* of Uxbridge, daughter of Joseph Bassett, Friends (marriage certificate in possession of author), b. July 6, 1797; d. Mar. 24, 1864. Issue.

195 (7) I. Anne B., b. June 12, 1823 (?); d. Dec. 15, 1823.

196 (7) II. Joseph Bassett, b. Lynn, Oct. 25, 1824; d. New York, Feb. 8, 1888.

197 (7) III. Mary, b. Lynn, July 28, 1827; d. Bloomington, Ill., Oct. 29, 1868.

198 (7) IV. Sarah, b. Lynn, July 19, 1829; d. Jan. 3, 1902.

199 (7) V. James Warren, b. Lynn, Oct. 19, 1835; d. Oct. 8, 1865. Issue.

196. Joseph Holder, M.D., U.S.A., married Emily Augusta Gove, of Lynn, b. Nov. 20, 1829. Issue.

200 (8) I. Charles Frederick Holder, b. Lynn, Aug. 5, 1851; married Sarah Elizabeth Ufford, b. Brooklyn, N. Y., Aug. 30, 1852. Issue.

* Rachael Bassett's grandparents were Joseph and Alice Bassett. Her father, Joseph Bassett, b. Mar. 26, 1752; d. July 26, 1836. On the maternal side her grandparents were Joseph and Elizabeth Aldrich, her mother Rachael Aldrich. Her brothers and sisters were: Ephriam, b. Sept. 7, 1799; Hannah Bassett, b. May 23, 1791; Amy Bassett, b. April 11, 1793; Ruth Bassett, b. May 9, 1795.

201 (9) I. Emily Eaton, b. Dec. 4, 1884; d. April 9, 1885.

198. Sarah Holder, Lynn; married Leander H. Aldrich, of Lynn, b. July 1, 1828; moved to Bloomington, Ill. Issue.

202 (8) I. William Allen, b. Cal., Sept. 3, 1855; d. Oct. 26, 1856.

203 (8) II. Rachael, b. Cal., Mar. 31, 1858; d. Dec. 10, 1897.

204 (8) III. Charles Edwin, b. Lynn, Feb. 1, 1862.

205 (8) IV. Arthur Ellwood, b. Dec. 12, 1863.

206 (8) V. Mary Holder, b. April 6, 1866; d. Feb. 13, 1869.

207 (8) VI. Isabel Warren, b. July, 1871. Issue.

203. Rachael Holder Aldrich married Addison James McComb, Bloomington, Ill., Jan. 30, 1895. Issue.

208 (9) I. James Addison, b. May 21, 1897.

204. Charles Edwin Aldrich married Rose Madden, Oct. 9, 1889, Beloit, Wis. Issue.

209 (9) I. Helen Rachael, b. Nov. 19, 1890.

210 (9) II. Edmonia, b. Feb. 1, 1892.

211 (9) III. Dorothy, b. June 5, 1895.

212 (9) IV. Rosemary, b. Sept., 1897.

205. Arthur Ellwood Aldrich married Jessie French, June 20, 1889, White Water, Wis. Issue.

213 (9) I. Lynn Ellis, b. May 17, 1890.

214 (9) II. Warren Holder, b. Nov. 18, 1891.

215 (9) III. Ellwood Harmon, b. June 20, 1895.

216 (9) IV. Marion Ruth, b. Jan. 3, 1897.

216a(9) V. Mary; d. young.

207. Isabel Warren Aldrich married Frank Loomis Washburne, June 24, 1896.

199. James Warren Holder married Sept. 17, 1862, Isabel Kittredge Gordon, of Lynn, b. July 7, 1841, daughter of Nicholas and Ruth Gordon. Issue.

217 (8) I. James Gordon, b. Aug. 16, 1863; graduated at Mass. Institute of Technology, May 27, 1884. Succeeded to business of his grandfather in Lynn.

218 (8) II. Leila Warren, b. Oct. 4, 1865.

DESCENDANTS OF DANIEL HOLDER (1761), OF
NANTUCKET AND MARBLEHEAD.

20. Daniel Holder married Susannah —, who died Aug. 3, 1807. Issue.

- 219** (6) I. Nathaniel, b. —; d. in his twentieth year.
- 220** (6) II. Sally, b. —; d. June 1, 1808; married Capt. Dennis, of —.
- 221** (6) III. Nancy, b. —; married Capt. Christopher Bassett, of Amesbury, Mass.; d. —.
- 222** (6) IV. Betsy, b. —; married Samuel Bouden, of Marblehead.
- 223** (6) V. Jane Holder, b. —; married — Smithurst. Moved to Ohio. Her great-granddaughter was Anna Brown, of Hamilton, Ohio, who married Samuel Ridenour, Kansas City.
- 224** (6) VI. Mary (Polly), b. —, 1756; d. Jan. 26, 1842; unmarried.
- 225** (6) VII. Daniel Holder, Quaker, of Marblehead, b. July, 11, 1774; d. Sept. 25, 1816; married Desire Styles, of Marblehead, daughter of Capt. Richard and Desire P. Styles, April 9, 1797. She was born May 24, 1769; d. Oct. 9, 1839. Said to have been thirteen children.

One of the children of the above, a daughter, married — Wyatt. Another daughter married Capt. Rappelle. Issue.

DESCENDANTS OF DANIEL AND DESIRE HOLDER.

- 226** (7) I. Daniel, b. Jan. 26, 1799; d. Mar. 12, 1801.
- 227** (7) II. Nathaniel, b. Sept. 30, 1800; d. Oct. 15, 1804.
- 228** (7) III. Daniel, b. May 5, 1802; d. April 21, 1807.
- 229** (7) IV. Desire, b. Feb. 28, 1804; d. Feb. 24, 1820.
- 230** (7) V. Sally, b. Feb. 24, 1806; d. June 24, 1900; married Joseph Selman, of Marblehead, who died in Lynn, Nov. —, 1873. She remembered an attempt made by Holders to obtain the "\$2,000,000 fortune."
- 231** (7) VI. Daniel, of Marblehead, b. May 14, 1808; d. Sept. 14, 1843; merchant; had large cooperage in St. Johns, Porto Rico.
- 232** (7) VII. Nathaniel, of Lynn, Mass., Clergyman; b. Jan. 19, 1811; d. June 24, 1900.
- 233** (7) VIII. Susannah, b. Sept. 16, 1814; d. Nov. 20, 1899; married Isaac Abbott Allen Aug. 13, 1835. He died Aug. 3, 1894. Issue.

231. Daniel Holder, of Marblehead, married Mary Mandliff Morris, of Boston, b. Nov. 2, 1808; d. Jan. 23, 1883. Issue.

- 234** (8) I. Mary Emily, of Boston, b. Aug. 1, 1834; d. July 7, 1901; married Oscar F. Howe, of Fitzwilliam, N. H.; b. Oct. —, 1836; d. Nov. 10, 1893. No issue.
- 235** (8) II. Daniel Curtis, of Boston, b. Jan. 2, 1832; d. Feb. 23, 1901.
- 236** (8) III. Abby Morris, Santa Barbara, Cal.
- 237** (8) IV. Frances Adelaide, Santa Barbara, Cal.

235. Daniel Curtis Holder married Lucy Blake, of Kensington, N. H., b. Aug. 6, 1839. Issue.

- 238** (9) I. Frederic Blake, b. Mar. 1, 1860.
- 239** (9) II. Mary Evelyn, b. Feb. 3, 1863; d. July 23, 1876.
- 240** (9) III. Daniel Curtis, Jr., b. June 30, 1867.
- 241** (9) IV. Dr. Oscar Howe, of New York, b. June 30, 1867. Issue.

238. Frederic Blake Holder, Boston, Mass., married Agnes Loyd Woodruff, of Brooklyn, N. Y., b. June 26, 1867. Issue.

- 242** (10) I. Edith, b. June 26, 1892.
- 243** (10) II. Agnes, b. Jan. 3, 1895.

240. Daniel Curtis Holder, Jr., Boston, married Agnes Stewart, of New Orleans, b. Sept. 30, 1873. Issue.

- 244** (10) I. Daniel Stewart, b. Feb. 1, 1891.

232. Nathaniel Holder, of Lynn, Mass., married Hannah Dodge Morgan, of Salem, Mass., daughter of Andrew and Rachael Safford Morgan, Aug. 12, 1832. Issue.

245 (8) I. Sarah Selman, b. July 3, 1834; d. Jan. 17, 1896.

246 (8) II. Elizabeth Safford, b. Jan. 7, 1836.

247 (8) III. Mary Ann Morgan, b. Nov. 12, 1837; d. June 2, 1900.

248 (8) IV. Harriet Ella, b. June 23, 1839.

249 (8) V. William Channing, b. Mar. 7, 1841.

250 (8) VI. Caroline Healey, b. Nov. 28, 1842.

251 (8) VII. Theodora Parker, b. July 30, 1844.

252 (8) VIII. Langdon Healey, b. Mar. 10, 1846.

253 (8) IX. Clara Bassett, b. Feb. 6, 1848; d. April 21, 1891.

254 (8) X. Nathaniel Holder, Jr., b. Sept. 22, 1849.

255 (8) XI. Emma, b. Sept. 2, 1851; d. Mar. 21, 1878.

256 (8) XII. Zulette, b. July 15, 185 ; d. Aug. —, 1888.

257 (8) XIII. Daniel, b. April 1, 1855; d. Nov. 30, 1856. Issue.

245. Sarah Selman Holder married Charles Augustus Adams Mar. 14, 1854, of Jaffray, N. H.; d. Middleton, Ohio, Nov. 19, 1860. Issue.

258 (9) I. Charles Holder Adams, b. Dec. 29, 1855; d. Nov. 27, 1866.

- 259** (9) II. Sarah Augusta, b. Sept. 16, 1858; d. Middleton, Ohio, Mar. 10, 1859.
- 260** (9) III. Clara Bassett, b. Middleton, Ohio, May 16, 1860.
245. Sarah Selman Holder Adams married a second time, in Lynn, Henry Breed; d. Sept. 27, 1896. Issue.
- 261** (9) I. Flora Holder, b. July 12, 1863.
- 262** (9) II. Henry Lincoln, b. May 21, 1865; d. —, 1865.
- 263** (9) III. Isabel Morgan, b. Aug. 8, 1867.
- 264** (9) IV. Sarah Ellen, b. Mar. 7, 1870.
- 265** (9) V. Emma Hawthorn, b. Nov. 14, 1872.

246. Elizabeth Safford Holder married, in Lynn, Amos Sebastian Adams, M.D., of Jaffray, N. H., May 7, 1855. He died in Mansfield, Ohio, Aug. 11, 1881. Issue.

- 266** (9) I. Helen Elizabeth, b. in Lynn, Sept. 15, 1857.
- 267** (9) II. Florence Adams, b. Mar. 24, 1860; d. Sept. 25, 1887.
- 268** (9) III. Annie Martin, b. Mar. 21, 1862.
- 269** (9) IV. Gertrude, b. Mar. 26, 1868.
- 270** (9) V. Dr. Nathaniel Holder, b. Jan. 14, 1871; married Clara Rosina Melchert in 1900. Lives in Chicago.

247. Mary Ann Morgan Holder married, in Lynn, Andrew J. Kidder, of New London, Conn., Dec. 31, 1863. Issue.

271 (9) I. Martha Richards, b. Norfolk, Va., April 16, 1868.

272 (9) II. Henry Worcester, b. Lynn, Mass., Jan. 25, 1871.

273 (9) III. Andrew Jackson, b. New London, N. H., Mar. 14, 1873; married Helen Arnold Bowles, of Hartford, Conn., 1898; d. Jan. 20, 1901. No. issue.

274 (9) IV. May Holder, b. Springfield, N. H., April 3, 1875.

275 (9) V. William Mudgett, b. New London, N. H., Jan. 8, 1878.

276 (9) VI. Nathaniel Holder, b. New London, N. H., Oct. 19, 1880; d. Jan. 2, 1881.

277 (9) VII. Luther McCutcheon, b. New London, N. H., Feb. 1, 1884.

249. William Channing Holder married, Lynn, Helen Shedd, of Peabody, Mass., Jan. 25, 1870. Issue.

278 (9) I. William Leighton, b. Feb. 26, 1871; d. July 21, 1871.

279 (9) II. Henry Allen, b. Sept. 4, 1872.

280 (9) III. Jesse Morgan, b. Feb. 9, 1874.

281 (9) IV. Mary Esther, b. Mar. 28, 1875.

- 282 (9) V. Helen Zulette, b. Aug. 6, 1876.
 283 (9) VI. Walter Safford, b. Oct. 27, 1879.
 284 (9) VII. Marcellus, b. Oct. 8, 1882; d. April 6, 1883.
 285 (9) VIII. Bertha Louise, b. April 8, 1884.

251. Theodora Parker Holder, of Lynn, married July 20, 1870, John Alexander Jameson, of Ellsworth, Me. Issue.

- 286 (9) I. Hannah Holder, b. May 8, 1871.
 287 (9) II. Charles Smith, b. Aug. 12, 1873.
 288 (9) III. George Sargeant, b. Oct. —, 1874.
 289 (9) IV. Sarah Abbie, b. Sept. —, 1876.
 290 (9) V. Arthur Lawrence, b. Jan. 10, 1879.
 291 (9) VI. John Alexander, b. Mar. 10, 1881; d. July 25, 1885.
 292 (9) VII. Holder Morgan, b. Lynn, Aug. 5, 1882.
 293 (9) VIII. Lucy Cook, b. Dec. 24, 18—. Issue.

286. Hannah Holder Jameson married W. H. Peabody, of Lynn, Aug 20, 1890. Issue.

- 294 (10) I. Nathaniel Holder, b. Aug. 8, 1891.
 295 (10) II. George Herbert, b. Feb. 19, 1893.
 296 (10) III. Paul Edgcombe, b. Jan. 30, 1895.
 297 (10) IV. Theodore Hitchcock, b. March 20, 1898.

287. Charles Smith Jameson married, in Waterbury, Ct., Clara Haines Boyd, Oct. 17, 1899. No issue.

288. George Sargent Jameson married Alice May Welch, of Lynn, June 7, 1900.

252. Langdon Healey Holder, of Lynn, married Ella Maria Jackson Oct. 28, 1868. Councilman, Alderman and Representative. Issue.

298 (9) I. Alice Josephine, b. Oct. 29, 1869.

299 (9) II. Amy Leland b. June 21, 1871.

300 (9) III. Healey Langdon, b. Mar. 2, 1874;
d. Mar. 21, 1878.

301 (9) IV. Ernest Morgan, b. Aug. 8, 1876.

302 (9) V. Bessie Davenport, b. Oct. 3, 1878.

303 (9) VI. Everett Tracy, b. Dec. 6, 1883.
Issue.

299. Amy Leland Holder married Willard Nathaniel Morrison, of Chelsea, Mass., Oct. 15, 1890. Issue.

304 (10) I. Harold Ivory, b. Sept. 5, 1891.

305 (10) II. Willard Langdon, b. Aug. 27, 1892.

306 (10) III. Ella Marjorie, b. Oct. 2, 1896.

307 (10) IV. Hazell Amy, b. June 2, 1901.

252. Langdon H. Holder married a second time Anna Sophia Nutter, of Lynn, June 12, 1894. No issue.

253. Clara Bassett Holder married Daniel Frank Bennett, in Lynn, July 12, 1871. Issue.

308 (9) I. Clara, b. and d. May —, 1872.

309 (9) II. Frank, b. June 21, 1873; d. Nov.
28, 1873.

254. Nathaniel Holder, Jr., of Lynn, married Ellen Ardelia Dow, of Keene, N. H., Aug. 22, 1877. Issue.

310 (9) I. Nathaniel Dow, b. July 21, 1878.

311 (9) II. Andrew Morgan, b. June 29, 1880; d. April 1, 1900.

312 (9) III. Frank Pierson, b. Dec. 6, 1883.

313 (9) IV. Ralph, b. Nov. 19, 1885.

314 (9) V. Clara Ethel, b. July 25, 1888.

315 (9) VI. Lillian, b. July 14, 1891. Issue.

310. Nathaniel Dow Holder married Alice Inez Winslow, June 20, 1900. Issue.

316 (10) I. Andrew Nathaniel Dow, b. July 16, 1901; d. Aug. 1, 1901.

255. Emma Holder married Jackson Locke (lawyer), of Chelsea, Mass., Dec. 13, 1871. He died June 10, 1899. Mr. Locke was a lineal descendant of Captain Locke, of the "Speedwell." Issue.

317 (9) I. Sarah Sanborn, b. Nov. 30, 1872; d. Mar. 21, 1878.

318 (9) II. Emma May, b. Oct. 7, 1875.

319 (9) III. Sanborn Holder, b. Mar. 4, 1878. Issue.

318. Emma May Locke married Wilson Hiram Thorne June, 1899. Issue.

320 (10) I. Stella May Thorne, b. May 19, 1900.

319. Sanborn Holder Locke married Lillian Alice Jones, of Danvers, Mass., Jan. 24, 1900. Issue.

321 (10) I. Howard Sanborn, b. June 3, 1901; d. June 6, 1901.

The list of Oxford University Graduates contains besides the name of William Holder, D.D., already referred to, the following Holders:

Nathan Holder, B.A., 1679; M.A., 1683, of Emmanuel College, Cambridge.

Clement Holder, of Pembroke College, Cambridge, B.A., 1689; M.A., 16—.

Robert Keyse Holder, B.A., 1813; M.A., 1830 (?), St. John's College, Oxford.

NEW BRUNSWICK, CANADA, HOLDERS.

— Holder married —, Northport, L. I., 1756 (?). Issue.

1. George (?).
2. John.
3. Jacob, b. Aug. 15, 1757; d. June 29, 1828, Northport, L. I. Issue.

Jacob married Mary Sharp, b. July 24, 1767; d. April 16, 1864, at Staten Island, N. Y. Issue.

1. Samuel, b. July 4, 1790; d. May, 1875, Long Reach, N. B. 104 British Reg., War of 1812.
2. Rachael, b. Dec. 23, 1791, Long Reach, N. B.
3. John, b. Aug. 1, 1794, Long Reach, N. B.
4. Sarah, b. Mar. 21, 1796; d. Feb. 14, 1821, Long Reach, N. B.
5. Martha, b. Mar. 21, 1796; d. Dec. 18, 1869, Long Reach, N. B.

6. Jacob, b. May 30, 1799; d. Jan. 9, 1835, Long Reach, N. B.

7. Robert, b. Sept. 19, 1802; d. April 18, 1865, Long Reach, N. B.

8. Mary, b. July 23, 1806, Long Reach, N. B.

9. George William, b. Mar. 9, 1812, Montreal, Canada. Issue.

(1.) Samuel Holder married Lucretia Belyea (descendant of Aneka Jans); b. July 4, 1793; d. July 4, 1861. Issue.

1. Nancy Jane, b. April 10, 1814; d. Mar. 9, 1881; married — Laskey.

2. Mary Ann, b. July 16, 1815; d. Oct. 10, 1878; married — Crawford.

3. Abraham B., b. Mar. 17, 1817, Holderville.

4. Catherine S., b. Feb. 5, 1819; married — Pitt, Holderville.

5. John George, b. Nov. 30, 1820; d. Mar. 12, 1887, at sea.

6. Samuel Joshua, b. Oct. 25, 1822; d. Jan. 28, 1894.

7. Edwin Jacob, b. Aug. 7, 1824; d. April 25, 1884.

8. Charles Henry, b. May 27, 1826.

9. Raymond Surrey, b. July 30, 1828; lost at sea Dec., 1861.

10. Howard Horace, b. April 3, 1830, Holderville; d. April 14, 1882.

11. Lavina Amelia, b. Feb. 24, 1833; married — Fullerton; d. May 12, 1893.

12. Robert James, b. Dec. 1, 1834, Holderville.

13. Leverett Thomas, b. Dec. 29, 1836; d. Aug. 4, 1870.

(7.) Edwin Jacob married, in 1848, Hannah Parrett. Issue.

1. Thomas Howard, b. Jan. 24, 1852; d. Mar. 27, 1892.

2. Abram Belyea, b. Nov. 10, 1853.

3. Susan Amelia, b. Dec. 25, 1855.

4. Agnes Lucretia, b. Sept. 20, 1858.

5. Ada Elizabeth, b. Aug. 6, 1860; d. Jan. 9, 1889.

6. Edwin Jacob, b. Nov. 17, 1862, Amesbury, Mass.

7. Raymond Le Barron, b. Nov. 17, 1864.

8. Frank William, b. Aug. 7, 1866.

12. Robert James married —. Issue.

1. Leonard Gaetz Holder. He married Mary Alice Williams. Issue.

1. Harriet E.

2. Marion Hope.

3. Clara Chipman.

4. Leonard Bryant.

5. Victor Phillip.

6. Doris Mary.

7. Robert Lurrey.

(13.) Leverett Thomas married Angelina Henderson, b. Oct. 26, 1842; d. Mar. 13, 1900, Holderville. Issue.

1. William Bayard, b. Nov. 12, 1860, Holderville.
2. Margaret Lucretia, b. Jan. 8, 1862; married — Hawker, Holderville.
3. Jennie Amelia, b. Mar. 2, 1863; married — Duke, Holderville.
4. Charlotte Elizabeth, b. May 18, 1864; d. Sept. 30, 1893; married — Hawker, Holderville.
5. Leverett Thomas, b. Sept. 5, 1867.
6. Herbert Abraham, b. Oct. 13, 1870, St. Johns. Issue.

(6.) Herbert A. married Emeline Ames, b. Nov. 8, 1872, East Boston. Issue.

1. Herbert P. A., b. Dec. 25, 1894, Roxbury, Mass.
2. Ruth, b. July 20, 1896; d. Feb. 16, 1898, Roxbury, Mass.
3. Marion, b. Sept. 1, 1897, Roxbury, Mass.
4. Phillip E., b. Aug. 23, 1899, Roxbury, Mass.

(4.) Catherine S. Holder, b. Feb. 5, 1819; married David L. Pitt, Long Reach, Sept. 19, 1844. Issue.

1. Hannah Lucretia, b. May 20, 1846; d. Aug. 23, 1847.
2. Edwin Jacob, b. June 14, 1848; d. 1873, at sea.
3. David Leonard, b. Butte, Mont., Feb. 3, 1850.

4. Abraham Wilmot, b. Nov. 9, 1851; d. 1873, at sea.

5. William Raymond, b. Feb. 8, 1854; d. Mar. 25, 1854.

6. Emma Alice, b. Feb. 17, 1857.

(7.) Edwin Jacob Holder, b. Long Reach, Aug. 7, 1824; d. April 25, 1884; married May 26, 1849, Hannah Parrett, b. Dec. 26, 1824. Issue.

1. Thomas Howard, b. Jan. 24, 1850; d. Feb., 1892, at sea.

2. Abraham Belyea, b. Nov. 10, 1853.

3. Susan Amelia (Henderson), b. Holderville, N. B., Dec., 25, 1855.

4. Agnes Lucretia, b. Sept. 22, 1858.

5. Ada Elizabeth, b. Aug. 7, 1860; d. Feb., 1889.

6. Edwin Jacob, b. Amesbury, Mass., Nov. 7, 1862.

7. Raymond Le Barron, b. St. John, N. B., Nov. 17, 1864.

8. Frank William, b. Everett, Mass., Aug. 6, 1866.

(8.) Charles Henry Holder, Carlton, N. B., b. May 27, 1826; married Deborah Anne Roberts, July, 1851. Issue.

1. George Edwin, b. July 27, 1853.

2. Hannah Roberts, b. Holderville, N. B., Sept. 20, 1862.

3. Elmira Elizabeth, b. Sept. 28, 1864.

4. Hattie Ella, b. Jan. 27, 1867.

(6.) Samuel Joshua Holder, of Long Reach, b. Oct. 25, 1822; d. Jan. 28, 1894; married Sarah Anne Whittaker. Issue.

1. Samantha Jane.
2. George Milton.
3. Charles William.
4. Joshua Abraham.
5. Edwin Shaler; d. at sea.
6. Louisa Sarah.

(10.) Howard Horace Holder, Long Reach, N. B., married Margaret Bubar, 1873. Issue.

1. Robert Parker, b. Feb. 4, 1874; d. Jan., 1901.
2. Fanny, b. June 7, 1876.
3. Lucretia Belyea, b. Sept. 3, 1877.
4. Arthur Howard, b. July 10, 1880.

(12.) Robert James Holder, Long Reach, N. B., married Elizabeth Kitchen Holder, Sept. 4, 1860. Issue.

1. John Samuel, b. St. John, Sept. 16, 1861.
2. Leonard Geatz, b. Dec. 7, 1866.
3. Mary Eliza, b. June 18, 1867.
4. Pearl, b. Mar. 7, 1876.
5. Myrtle, b. 1880.
6. Jessie, b. July 4, 1882.
7. Surray Le Barron, b. Oct. 7, 1885.

(2.) Mary Ann Holder married Thomas Crawford, Long Reach, 1878. Issue.

1. Robert; d. at sea.

2. James.
3. Charlotte; married — Waters.
4. George; d. 1900.
5. Mina; married — Waters.

(11.) Lavinia Amelia Holder married Elisha Fullerton, 1893. Issue.

1. Sarah Jane, b. Feb. 9, 1852; married — Cronk.
2. Robert Holder, b. Aug. 23, 1854.
3. George Burnett, b. Sept. 23, 1856.
4. James William, b. August 17, 1857.
5. Elisha Peck, b. June 29, 1859.
6. Abraham Bell, b. Sept. 3, 1862.
7. Amelia Alice, b. Feb. 18, 1864.
8. Lucretia Bacon, b. Jan. 12, 1866.
9. Mary Ella, b. Sept. 23, 1868.
10. Samuel Leverett, b. July 11, 1869.
11. Lottie Augusta, b. Oct. 26, 1870.
12. Frank Stanley, b. July 4, 1872.

(2.) Hannah R. Holder, b. 1862; married James T. Crawford, Long Reach, 1886. Issue.

1. Edna Jean, b. Holderville, May 2, 1888.
2. Elinor Grace, b. Holderville, Dec. 18, 1893.
3. George Robert Abraham, b. Aug. 7, 1896; d. Mar. 14, 1897.
4. John B. G., b. Dec. 23, 1897.

(1.) William Bayard Holder, b. 1860, East Boston, Mass.; married Susie E. Minot, b. Brunswick, Me., Jan. 6, 1866. Issue.

1. Angeline, b. April 19, 1889; d. July 15, 1890.
2. Helen Minot, b. Mar. 14, 1891; d. July 28, 1891.
3. Eugenie Mabel, b. Aug. 22, 1892.
4. Walter Bayard, b. Sept. 21, 1893.
5. Charlotte Mildred, b. June 9, 1898; d. Jan. 3, 1900.

(3.) Jennie Amelia Holder, b. Mar. 2, 1863; married Joseph P. Duke, East Boston. Issue.

1. Joseph Canfield, b. Dec. 22, 1890.
2. Thomas Francis, b. Dec. 23, 1891.
3. Margaret Ethel, b. April 4, 1893; d. June 6, 1893.
4. Jennie Amelia, b. May 30, 1894.
5. Bayard Tilton, b. June 19, 1896.
6. Lena Marie, b. June 22, 1897; d. Aug. 4, 1897.
7. John Westley, b. Sept. 26, 1898.
8. Arthur Allen, b. April 12, 1901.

(4.) Charlotte Elizabeth Holder, b. 1864; married Walter W. Hawker, of St. John, N. B. Issue.

1. Frances Hilda, b. Nov. 21, 1887.

(5.) Leverett Thomas Holder, of Marblehead, Mass., married Mina Dunn, Sept. 20, 1893. Issue.

1. Leverett Thomas, Jr., b. May, 1899.

HOLDERS, OF HULL, ENGLAND.

From the records of Mr. J. F. Holder, of Brooklyn, N. Y.

William Holder, born at Barmston, Holderness, Yorkshire branch, March 24, 1736; died March 12, 1822; married June 10, 1766, in Bridlington church, Elizabeth Hall, daughter of Edward Hall, of Flamboro Head, Holderness, who died July 30, 1769. She was born at Flamboro Head, August 12, 1744; died February 17, 1824. William Holder married a second time, Margaret Clifton. Issue of first marriage.

1. Margaret (Historian, collaborated with Dade in history of Holderness), b. April 30, 1767.

2. John, b. Dec. 4, 1768; d. Aug. 2, 1772.

3. Isabella, b. Dec. 21, 1770; d. June 2, 1772.

4. John, 2d, b. Oct. 11, 1773; d. July 16, 1836 (London).

5. Jane, b. Sept. 1, 1775; married Leonard Holmes.

6. Ann, b. Mar. 13, 1777; d. —; married — Perrett.

7. Mary, b. Feb. 24, 1779.

8. William, surgeon to Sir John Ross Arctic Expedition, b. May 27, 1781. Issue.

(4.) John Holder, 2d (1773), married Catherine Barrett, lineal descendant of Lord Barrett, b. Mar. 9, 1771; d. Jan. 6, 1838. Issue.

1. John Barrett, b. April 29, 1803; d. Sept. 17, 1863.

2. William, b. Sept. 1, 1805; d. Sept. 23, 1850.
3. Catherine Barrett, b. Sept. 2, 1806; d. Feb. 22, 1888.
4. Charles Barrett, b. Sept. 15, 1808; d. July 20, 1889. Issue.

(1.) John Barrett Holder married first, Mary Ann Martin, b. Aug. 16, 1803; d. Mar. 18, 1841. Second wife, Jane Holder (first cousin). Issue by first wife.

1. John Martin, b. Hull, Eng.; Mar. 21, 1832; d. July 19, 1899.
2. Charles Barrett, b. Hull, Eng., Aug. 31, 1833; d. April 12, 1891.
3. Thomas Martin, b. Dec. 27, 1834; d. —.
4. George Martin, b. May 20, 1836; d. April 1, 1837.
5. Sarah Elizabeth, b. May 18, 1838. Issue.

(1.) John Martin Holder married Mary Ann Jeannette Hamblar, 1854. (For biography see *Brooklyn Citizen*, July 20, 1899.) Issue.

1. Mary Ann, b. Jan. 9, 1857.
2. Laura Pemberton, b. June 15, 1861; married Simon Bastedo. Issue. Alfred Martin, b. July 3, 1886.
3. John Pemberton, b. Mar. 21, 1864; married Lilie Poss.
4. Jeannette.

5. William De Witt, b. July 26, 1871; married Lelia White Titcomb.

6. Alfred Homblor, b. Aug. 31, 1882.

(2.) Charles Barrett Holder (1883) married Mary Flynn. Issue.

1. John; d. in infancy.

2. Mary Frances, b. Sept. 15, 1865; d. Dec. 29, 1898; married Francis Lefebure.

Charles Barrett Holder married a second time Amelia Donovan, b. New York, Mar. 10, 1842; d. May 18, 1899. Issue.

1. James Francis, b. Oct. 22, 1873; married Angela M. Murphy.

2. Charles Barrett Holder, b. July 24, 1875; married, 1898, Clare Rose Higgins. Issue. Daniel Vincent, b. April 5, 1899.

(3.) Thomas Martin Holder (1834) married Hannah Flynn. Issue.

1. John Martin.

2. Thomas Martin (Rough Rider under Roosevelt, Spanish-American war).

3. Charles Barrett.

(4.) Sarah Elizabeth Holder (1838) married George Miller. Issue.

1. Jennie.

2. Florence.

3. Emma; married Sherman Woolley. Issue, two children.

4. Ruth; married Samuel Woolley. Issue, one daughter.

John Barrett Holder (1803) married a second time, Jane Holder. Issue.

1. Edward b. July 13, 1844; d. —.
2. William, b. Feb. 8, 1846; d. Aug. 12, 1888.
3. Betsy Jane, b. Nov. 5, 1848.
4. Henry, b. Aug. 11, 1851.
5. George Frederick, b. Dec. 20, 1853; married —; all born in Brooklyn, N. Y. Issue.

(4.) Henry Holder married Caroline A. Wilkins, Quaker stock, Philadelphia, b. June 6, 1841. Issue.

(1.) Henry, Jr., b. May 23, 1879; married Esther Violet Martin, b. Oct. 6, 1879.

(3.) Catherine Barrett Holder (1806) married —.

(4.) Charles Barrett Holder (1808) married Ruth Lazenby, b. Sept. 19, 1810; d. April 25, 1876. (For biography of Chas. B. Holder see *Brooklyn Daily Eagle*, July 21, 1889.) Pioneer stage-line owner in Brooklyn, N. Y. Came to America in 1832; settled in Detroit as merchant and trader; settled in Brooklyn, 1842, corner Fulton and Waverly streets, and in this year established first stage line in the city by the old Bedford turnpike, running from Bedford to the ferry via Wallabout. In later years it became the Brooklyn City Railroad Company. He was highly respected by the citizens

of Brooklyn as a man of sterling worth and character. Issue.

1. John Barrett, of Brooklyn, b. Detroit, July 11, 1834; d. Sept. 6, 1874. Organizer of first baseball club in America. Famous athlete; member of old Atlantic.

2. Emma Barrett, b. Feb. 22, 1835; married — Downs.

3. William Charles, b. Dec. 18, 1837; d. in infancy.

4. Catherine Barrett, b. Mar. 20, 1840.

5. Sarah Jane, b. Sept. —, 1842; married — Davis.

6. Ruth, b. Mar. 28, 1844; married — Davis.

7. Betsy, b. Mar. 24, 1848; married Hart Esterbrook.

(4.) Catherine Barrett Holder (1840) married Clark Bloomer. Issue.

1. Walter, b. —; married —.

2. Charles, b. —; married —.

3. Ruth.

4. Maud, b. April 19, 1865; married — Pabst; d. Nov. 19, 1900. Issue, two children.

5. Kate, b. —; married — Decker.

6. Emma Barrett, b. Nov. 19, 1876; d. Oct. 6, 1899.

(7.) Mary Holder (1779) married Leonard Cowing, of Limonburn (Northumberland). Crest. (pigeon before a looking glass). Issue.

1. Jane.
2. William.
3. Joseph Milburn.
4. George.
5. Robert.
6. John.
7. Elizabeth, b. Aug. 15, 1823. Issue.
- (1.) Jane Cowing married Theophilus Stephenson. Issue.
 1. Mary.
 2. Milburn.
 3. John.
 4. Robert Thomas, antiquarian, b. Dec. 23, 1841; d. Dec. 27, 1891. Issue.
- (1.) Mary Stephenson married — Smith. Issue.
 1. Annie.
 2. Fred.
- (4.) Robert Thomas Stephenson married Tomasia P. Thorpe, Hull, Eng. Issue.
 1. Emma, b. Mar. 17, 1868.
 2. Edward Milburn, b. Sept. 20, 1869.
 3. Robert Theophilus, b. Mar. 26, 1871.
 4. Louisa, b. July 31, 1872; d. April 13, 1875.
 5. Jane Cowing, b. Mar. 15, 1874; married J. G. Hasselstrom.
 6. Mary, b. July 27, 1875; d. Dec. 3, 1883.
 7. Henry, b. May 5, 1877; d. June 14, 1880.
 8. Walter, b. Mar. 13, 1879; d. Nov. 22, 1883.
 9. Elizabeth, b. Mar. 9, 1881; d. Sept. 4, 1882.
 10. Frank, b. Mar. 1883; d. July 19, 1901.

Issue of second marriage of William Holder (1736), with Margaret Clifton.

(1.) Edward, b. May 24, 1784; d. Nov. 4, 1865.

(2.) George Holder, b. July 19, 1792; d. ——. Issue.

(1.) Edward married (1808) Jane Watson Selby, Eng.; d. Nov. 2, 1858. Issue.

1. Edwin, b. June 23, 1809; d. June 9, 1850.

2. Emma, b. April 23, 1811; d. April 30, 1877.

3. Jane, b. Feb. 20, 1813; d. April 10, 1891; married John B. Holder, her first cousin.

4. Betsy, b. Oct. 20, 1815; d. July 9, 1850.

5. William, b. Jan. 3, 1817; d. April 17, 1887.

6. John Watson, b. Mar. 1, 1819; d. Jan. 26, 1890. Well-known philanthropist, of Hull, Eng.

7. Angelica Wharrey, b. May 26, 1821; d. Aug. 1, 1891.

8. Harry Wharrey, b. April 30, 1824; d. Nov. 2, 1880.

9. Thomas, b. Oct. 31, 1826; d. Sept. 1829.

PENNSYLVANIA HOLDERS.

Daniel Holder (had several brothers who settled in California) supposed to be a Hollander, settled in Pennsylvania 18—; married ——. Issue.

(1.) William Daniel, of Lebanon, Pa.

(2.) John.

(1.) William Daniel married Mary Jane Irvine. Issue. William Henry Holder, merchant, 314 Cedar avenue, Scranton, Pa.

KANSAS CITY (MISSOURI) HOLDERS.

The following names are found in the Kansas City Directory :

John M. Holder, clerk.

J. Davis Holder, Transfer Co.

Lyman D. Holder, Insurance Co.

Myrtle Holder.

Woodsan W. Holder, teacher.

In Los Angeles, Cal., lives Carl Holder. There are Holders in Kansas who came from North Carolina, possibly of the New Brunswick branch.

CAMBRIDGESHIRE, ENGLAND, HOLDERS.

Holder, of March, married —. Issue.

1. Thomas.
2. John.
3. (Miss) Holder.
4. (Miss) Holder.

William Holder, March, Cambridgeshire, b. 18—; married Elizabeth Morris, of March. Issue.

1. George.
2. Charles; d. young.
3. Sarah.
4. Elizabeth; d. young.
5. William Morris, b. 1839; came to Providence, R. I., in 1861.

MAIDSTONE, ENGLAND, HOLDERS.

Charles Holder, b. Nov. 29, 1791; d. Feb. 13, 1875; married Ann Patten Oct. 29, 1812. Latter b. April 10, 1796; d. Aug. 28, 1856. Issue.

1. John, b. Nov. 20, 1813; d. May 20, 1860.
 2. Mary Ann, b. April 10, 1816; d. —.
 3. Richard, b. Jan. 26, 1818; d. 1844.
 4. William, b. Dec. 8, 1820; d. —.
 5. Eliza, b. Nov. 29, 1822; d. Oct. 23, 1863.
 6. Mercy, b. Feb. 18, 1825; d. April 27, 1861.
 7. Caroline, b. Aug. 16, 1827; d. —.
 8. James, b. Dec. 15, 1829; d. Aug. 9, 1876.
 9. Charles Hawkes, b. July 6, 1832; d. May 2, 1892.
 10. Sarah, b. Nov. 21, 1834; d. Jan. 20, 1861.
 11. Alfred, b. Aug. 7, 1838; d. —. Issue.
 - (2.) Mary Ann Holder married John Hawkes, 1838.
-

AMERICAN BRANCH.

(9.) Charles Hawkes Holder came to New York in 1858; married Harriet Hall May 22, 1867. Issue.

1. Suzanne, b. Feb. 22, 1867.
2. Ann Patten, b. Jan. 16, 1869.
3. Charles Adams, M.D., b. Nov. 2, 1872, Colorado Springs.
4. Lemuel, b. Nov. 29, 1875, New York.
5. Frederick, b. Oct. 12, 1877, New York. Issue.

(1.) Suzanne Holder married Charles Schumacher, Jr., New York, Nov., 1894. Issue.

1. Charles, b. Nov. 3, 1896.

2. Ann Patten married Daniel H. Burdett, Jr., New York, May, 1894. Issue.

1. Frances, b. June, 1895.

2. Donald, b. July, 1899.

(3.) Charles Adams Holder, M.D., Colorado Springs, married Lena Keyes, May, 1897. Issue.

1. Frances Keyes, b. June, 1898.

2. Harriet Hall, b. June, 1899.

(5.) Frederick Holder, New York, married Estelle Wright, Jan., 1901.

GERMAN HOLDERS.

Jacob Holder, of Wittengen, Germany, married Mary Shans. Issue.

1. Andrew Holder, of Baltimore.

There are relatives of this branch in Württemberg, Kollburg and Lunyingen. Among the well-known German Holders is Prof. Alfred Holder, of the University of Strassburg, Karlsruhe, Baden. There are German Holders in New York, among them Carl A. T. Holder. Many Germans named Holdermann, Holderer, etc., changed the name to Holder on coming to America. There were Houlders in Boston in 1730. They soon dropped the "u", spelling the name Holder.

HOLDERS OF LONDON.

Charles Holder, of London. (Crest—dove, with olive branch.) Born, —; married —; died 1859. Issue.

1. Charles, b. London, 1816; d. 1875. (Petaluma, Cal.)
2. William, b. —; d. —.
3. Elizabeth, b. —; married —. Bumford (London).

Charles came to America in 1841; settled in New York; married Mary Nolan, of Dublin. He died in Oakland, Cal., 1873. Issue.

1. Owen.

Charles married a second time, Mary Walsh, of Ireland. Issue.

1. Emma, of Washington, D. C.
2. Joseph, Portland, Ore.
3. Charles, Decatur, Ga.
4. Frances Catherine. Issue.

Frances Catherine Holder married S. C. Brown, of National Museum, Washington, D. C.

WELSH HOLDERS.

Charles Holder, of England, b. —, 1810; d. —, 1875; settled in Monmershire, Blackwood, Wales, in 18—. He married Esther Thomas. They came to America in 1843. Issue.

1. Sarah.

2. Elizabeth.
3. Mathew.
4. John.
5. Charles.
6. Elias.

Elizabeth married S. C. Pollard, of Bon Air, Chesterfield Co., Va.

Charles married a second time. Issue.

1. Samuel.
 2. Jefferson.
 3. Martha.
-

CANADIAN HOLDERS.

William Holder, b. 17—, Germany; married ——. Issue.

1. John, b. —; married —; d. —. Issue.

Martin Luther, b. 1822, in Germany; d. Feb. 12, 1885. Came to Canada young; settled in Black Creek; married Margaret —. Issue.

1. Elias, b. —, Welland, Ontario.
2. Martha Jane, b. 1859; d. 1878; unmarried.
3. John Garrett, b. May 3, 1869; d. April 3, 1901.
4. Titus, b. 1866; d. Nov. 10, 1889.
5. Bertha.
6. Amy A., b. 1863.

7. William, Buffalo, N. Y., born at Cook's Mills, Canada. Issue.

(3.) John Garrett Holder, of Port Colborn; married Mary —.

(5.) Bertha Holder married I. T. McNamee, of Montreal.

(6.) Amy Augusta Holder married Anson Green, Jan. 9, 1879. Issue.

1. Alem E.
2. Edward T.
3. Frank H.
4. Alice E.
5. Bertha Margaret.
6. Ray.
7. Gordon. Issue.

(4.) Alice married Norman Sherk, June 8, 1899.

LIST OF WORKS BY AUTHORS OF THE NAME OF
HOLDER IN THE LIBRARY OF THE
BRITISH MUSEUM.

Holder (Alfred).	Dat Lyden ende die Passie ons Heren Jhesu Christi	1868
—— ()	Herodoti Historiæ	1883
—— ()	and Keller (Otto). Scholia Antiqua in Q. Hortalum Flaccum...	1894
—— ()	Germanischer Bücher- schatz	1882-84
—— ()	Alterltischer Sprachschatz..	1891
Holder (Phebe).	Volumes of Poems.....	1900
Holder (Anthony).	A Discovery of Two Un- clean Spirits	1657
Holder (Christopher).	Declaration of Faith (Quaker)	1657

- Holder (Christopher). "Reply to Attacks of Morton" 1657
- Holder (August). Geschichte des Schwäbischen 1896
- Holder (C. B.). Memoirs of the Rev. W. Chapman 1851
- Holder (Rachael Bassett). Poems..... 1885
- Holder (Joseph Bassett, N. Y.). Fauna Americana, etc. 1875
- Holder (Charles Frederick). The Ivory King. 1886
- (). Living Lights 1887
- For other works of this author see pages 232, 233
- (). All about Pasadena and its Vicinity, Climate, etc..... 1889
- (). Charles Darwin, his Life and Works). 1891
- (). Louis Agassiz, his Life and Works 1891
- Holder (Edwin). Monograph on Dyes and Dyeing in the Madras Presidency.. 1896
- Holder (Ernest). Poems 1890
- Holder (Henry Evans). A Brief . . . Answer to the Philosophy of Masons.. 1791
- Holder (Henry Evans). Discourses on Various Subjects Delivered in the Island of Barbadoes 1791
- (). Dissertatio medico inauguralis de actione erysipelatosi, etc... 1816
- (). Fragments of a Poem..... 1792
- (). A Sermon 1792

- (). A Short Essay on Negro
 Slavery 1758
 — (). A System of French Syntax. 1783
 — (). A System of French Acci-
 dence and Syntax
 — (). Enchiridion Ecclesiasticum.. 1793
 Holder (H. W.). The Scarborough Bouquet
 of Rhymes 1860
 Holder (John). Poems and Other Pieces..... 1818
 Holder (William) D.D. A Discourse Concern-
 ing Time 1694
 — (). Elements of Speech 1699
 — (). Introductio ad Chronologiam
 — (). A Treatise on the Natural
 Grounds and Principles of Harmony 1694
 Holder (Wilhelm), of Stuttgart. Admonitio de
 T. B. Asinus avis, hoc est Metamor-
 phosis 1587
 Holder (Wilhelm), of Stuttgart. Bericht von
 dem überkunistreichen Buch 1589
 — (). Bericht welcher massen Papst
 Sixt 1588
 — (). Cuculus Caluinisticus 1585
 — (). Mus exentaratus 1593
 Holder (William), M.D. De l'ongle incarné.. 1856
 — (). Cremation versus Burial.... 1891
 Holder (W. F.). Our Pastoral Industry..... 1892
 (From So. Australian Register.)
 Holder (Chas. F.) Life of Christopher Holder
 and Holder Genealogy..... 1902

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EXHIBIT OF THE
MARRIAGE CONTRACT OF RICHARD
AND

Richard and

and

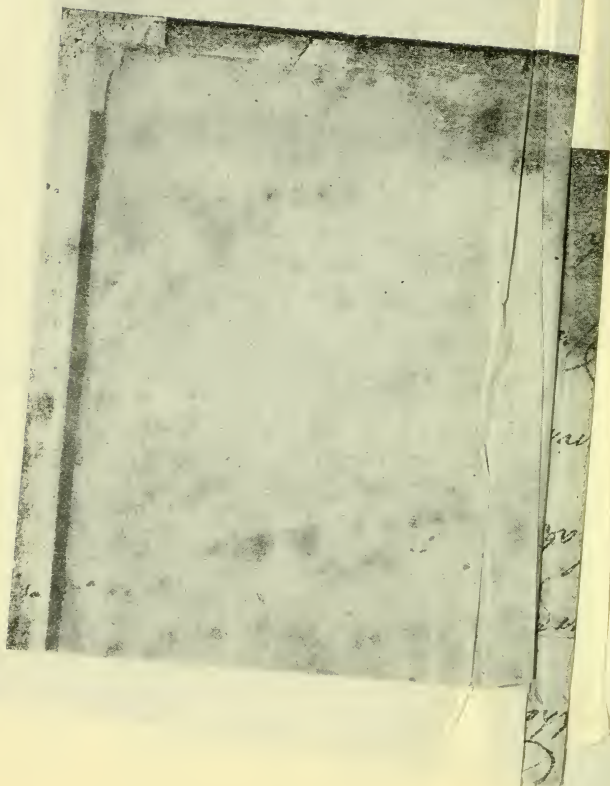
ORIGINAL IN POSSESSION OF CHAS. F. HOLDER

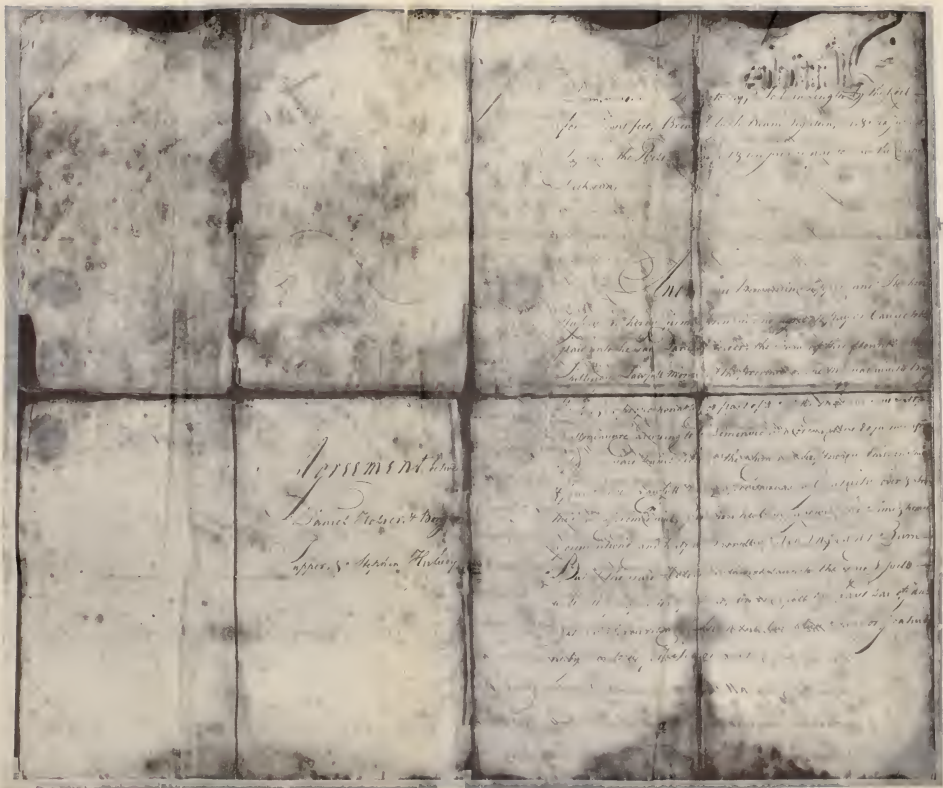
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